REGISTERED No. L. 588.

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Vol. VIII. No. 7. WHOLE No. 91.

THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

POSH, 1971.

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

Inland Rs. 5. Foreign 8 s. Single Copy annas 8.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. | POSH 1971. | No. 7.

"Simplicity."

Simplicity is that rare and dainty quality which accepts, in simple unaffected fashion, the simplest conditions —both of life and living.

Regarding conditions only as conditions, simplicity accepts them with the indifference that is born of a great mind fixed on great things.

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Simplicity does not seek simplicity as an OBJECT. It does not strive to forcibly assert Itself as simplicity Not only does it not seek recognition of its presence, but recognition wounds it; and 'tis happiest when 'tis left unnoticed.

Therefore he who goes out of his way to give THE EFFECT OF SIMPLICITY has it least of all. He who vaunts it, has it not a jot.

'Tis a quality born with great natures only; though all great natures possess it not.

Such is the real, but rare and oft unrecognised Simplicity.

ELIZABETH ARNOLD.

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NOTES.

—o—

After the War ?

The Armageddon is in progress ! Speculations as to its philosophical causes can now possess only an academic interest. But what of the future ? Will the defeated party harbour revenge and prepare for a struggle still more gigantic ? If so, the end of modern civilization is in sight. If after this tremendous loss in men and money, all the resources of civilized humanity are to be expended not in healing the terrible wounds caused by War but in multiplying armaments and Dreadnoughts, we may be sure that another war is inevitable and it is absolutely certain that " civilization " will not be able to survive another Titanic armed conflict. The Mahabharata War laid the foundations of the progressive degeneracy of the Orient. Will this War and the War to come prove precursors of the downfall of Europe? This catastrophe is certain, if no deliberate steps are taken to prevent it. In the Pre-Mahabharata period of Indian History, there were very few *gigantic wars* between civilized people. All war was the war of defence undertaken by civilized humanity to secure its dominions against the irruptions of savage hordes. There was a reason for it. Greed of conquest and lust for territorial aggrandisement are the dominant motives underlying modern aggressive warfare. The ancient legislators of the Aryan race had cut at the root of this motive by laying down that even after conquest no part of the conquered territory was to be added to the victor's dominions. Says Manu :—

जित्वा संपूजयेद् देवान् ब्राह्मणांश्चैव धार्मिकान् ।
प्रदद्यात् परिहारांश्च ख्यापयेदभयानि च ॥
सर्वेषां तु विदित्वैषां समासेन चिकीर्षितम् ।
स्थापयेत्तत्र तद्वंश्यं कुर्याच्च समयक्रियाम्

(Manu VII, 101, 102.)

" When he has gained victory, let him duly pay his respects to learned men and honour righteous Brahmanas, let him

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grant exemptions, and let him cause promises of safety to be proclaimed. *But having fully ascertained the wishes of all the (conquered), let him place there a relative of the (vanquished ruler on the throne)* and let him impose his conditions."

Commenting on this Bhagwan Dayananda, the modern-most exponent of ancient Aryan culture, says !

"Having conquered his foe let him have a treaty signed by him. Let him, *if necessary*, depose him from the throne and appoint another righteous man from the same dynasty as king, and have a document signed by him to the effect that he would carry out his orders, *in other words that he would adopt a just system of Government, serve his people and protect them.* Let him give him the aforesaid advice and leave such men with him as would prevent any further disturbance." (Light of Truth, Page 212.)

If the modern statesmen of Europe were to adopt the international law laid down by the earliest and the greatest lawgiver of humanity, permanent peace would be assured. Whether Alsace-Lorraine belongs to Germany or to France is a question which ought to be decided by the citizens of Alsace-Lorraine. Whether United Poland should form an autonomous part of the German Empire or of the Russian Empire is again a question which should be left to the decision of the Poles and decided by plebiscite. If this is done and the victors resist the temptation of annexing territory, the foundations of lasting peace can be laid. Ancient Aryan Culture alone can save the Occident from the impending disaster. We are glad to note that a manifesto signed by Mr. Norman Angell, Mr. Ramsay McDonald, Mr. E. D. Morel, Mr. Arthur Ponsonby, and Mr. Charles recommends final settlement on the lines laid down by Manu and indicated by us in this note. The signatories argue that if this War is not to be the first of world-conflicts but the precursor of European security and peace, the terms of the settlement must conform to these four conditions :—

(1) No province shall be transferred from one Government to another without the consent by plebiscite of the population of each province,

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(2) No treaty, arrangement, or undertaking shall be entered upon in the name of Great Britain without the sanction of Parliament; adequate machinery for ensuring democratic control of foreign policy shall be created.

(3) The Foreign Policy of Great Britain shall not be at creating alliances for the purpose of maintaining the "balance of power" but shall be directed to the establishment of a concert of Europe, whose deliberations and doctrines shall be public.

(4) Great Britain shall propose as part of the Peace Settlement a plan for the drastic reduction of armaments by the consent of all the belligerent Powers, and to facilitate that policy shall attempt to secure the general nationalization of the manufacture of armaments and the prohibition of the export of armaments by one country to another.

Those who are for crushing the enemy and reducing him to absolute impotence must ponder over the following words of Professor Ferdinand Schevill of the Chicago University.

"To talk of peace while the cannons fill the earth with their roar may look almost like a savage hoax, but peace, a durable peace, should even now be hopefully looked forward to as the only reasonable end of all these calamities. I have no desire to speculate as to what the war may bring, what territorial changes may be effected, and what awful price will be exacted of the vanquished. I would merely like to point out that, above all speculation, one thing is certain: Governments may pass, dynasties may vanish, but the peoples of Europe will remain substantially as they are within their historic boundaries. But these battered and impoverished peoples will be preserved for no other purpose than for new war and new disasters if they do not fit themselves out with a new mind. And that means that the individual—for everything depends in the last analysis on him—must learn the lesson of peace and love for which in Europe, much more than in America, he is as yet not greatly receptive. If the European man does not acquire a new set of dominant ideas, the present war, irrespective of who wins or

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loses, can only add another mass of terrible rancors to those already existing. Rancor piled on rancor--that way madness lies.

Europe has followed a wrong track and must imperatively call a halt. To do that is not an easy matter, for a change of direction requires a difficult self-conquest followed by a steady inner renewal of every nation and its individual members. Such moral triumphs may not be within the reach of those poor distracted populations, but without them it is certain that the old system will continue with no abatement even after the war is over, and that the present struggle will merely breed an endless succession of new ones. Brothers, let us pray for peace, but not for the peace imposed by the sword or by an irresistible combination of the strong. That is the military peace of which Europe has proved the danger and impermanence. Let us pray rather for the peace that is based on the deep conviction of every man and woman in the civilized world and grows and blossoms in the individual consciousness."

War and Indian Loyalty.

The Revd. J. Campbell M. A., in his War Sermon referred to in our last issue made the following graceful reference to Indian loyalty.

" Mr. Redmond's noble appeal of a few days ago, following upon his sportaneous utterance in the House of Commons at the time War was declared, will never be forgotten while the Empire lasts : Neither will the action of the princes and people of India. It is a glorious testimony to the results of British rule, British Justice British liberty, *and I trust that when the war is over the remembrance of this action will mean the extension to In ia in greater measure of the principle of self-government which has proved so successful in other parts of the empire.* I am proud of the success of this principle in South Africa, it is a wonderful achievement.

Needless to say, Canada, Australia and New Zealand have demonstrated abundantly once more what it means in their case,

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Our bond of Empire is a spiritual bond, but all the stronger for that. Germany would not believe that a spiritual bond could hold but she was mistaken."

Let us trust that, in spite of the *Pioneer*, the hope of the grant to India of a greater measure of self-government voluntarily and spontaneously held out by some of England's greatest sons will be fulfilled and the political tie, which binds India to England and which involves not only legal but also moral obligations which our country has cheerfully discharged at the present crisis will be transformed into a tie of love and gratitude and that India will be raised from the position of a dependency in political subordination to the Empire to that of a self-governing member thereof having a voice in its councils.

The London Arya Samaj and its Lady President.

In a recent issue we printed an excellent article on "The London Arya Samaj" from the pen of our young sister Shrimati Lakshmi Devi, President of the London Arya Samaj. Our sister is the first lady President of an Arya Samaj and we congratulate our brethren of the London Arya Samaj on setting an example which ought to be widely followed at home in India. The constitution of the Arya Samaj framed by Bhagwan Dayananda, the greatest advocate of women's emancipation that India has seen for the last 5,000 years, does not at all debar women from filling any office in the Samaj. Now that the number of ladies of culture in our community is increasing, there is no reason why some of them should not actively participate in local Church-Government and even in the deliberations of Provincial Assemblies and the All India Aryan League. Shrimati Lakshmi Devi is the daughter of Pandit Jyoti

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Swarup, one of the oldest workers of the Samaj in the United Provinces. Her mother the late lamented Shrimati Mahan Devi was also an Aryan lady of culture who controlled an excellent Girls' School at Dehra Dun with a hostel for outside girls attached.

We commend the zeal of our sister and wish her and her worthy colleagues of the London Arya Samaj every success in their efforts to push forward the Holy and Divine Cause of the Vedic Dharma in the Metropolis of the British Empire. The Lord Om will bless their noble endeavours. We are sure, the Aryan public at home will generously respond to the appeal for help made by the young president of the London Arya Samaj as a worthy representative of the earnest band of Aryan youngmen and youngwomen that are struggling to spread the Divine Light in England against heavy odds. Shrimati Lakshmi Devi is in England with her husband Mr. Dariwal who is no less enthusiastic than his wife for the cause of the Word of God and devotes every minute that he can spare from legal studies to the spread of the Gospel. Devi Lakshami is prosecuting her studies at Westfield College London.

Decency with a Vengeance.

When we favourably reviewed the first issue of "*The Sikh Review*" of Delhi, we had a lurking fear that the general intellectual level of the Sikh community and the atmosphere of rancour and recrimination which had been created by some Sikh preachers would prove too much for the new-born periodical. We are pained to note that our worst fears—which were vague and which we were reluctant to avow even to ourselves—have been realized. *The Sikh Review* has gone the way of the *Khalsa Advocate*, *the Loyal Gazette*, *the Vir* and other

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rags of that ilk. In the double number for August and September the editor does us the honour to notice our criticism of the Sikh Scriptures which appeared in a recent issue of the *Vedic Magazine*. We fondly hoped that the quotations would be explained to our satisfaction and our arguments combated. But the writer has not even taken the trouble of stating our position. He begins with the remark that we have relinquished decency and then proceeds to give us lessons in decency by employing language about us which the fishwives of Billingsgate would have gratefully published as a model of decency and good taste for the guidance of successive generations of their breed. Here are a few choice specimens ;—

(1) "We thought that they on the banks of the Ganges manufactured something else than mere lies and falsehoods."

(2) "The brothers of these seditionists and conspirators are again on the War path."

(3) "We do not wish to reproduce here what these 'owners of Bharata' have written about the Sikhs and Patiala State in the style of their Dayananda."

(4) "It (the Gurukula) is the home of social anarchists whose moral balance is wholly gone."

If the *Sikh Review* represents the high water mark of Sikh literary talent and good taste, we make a present of these choice quotations to the leaders of the Sikh community so that they may be printed in letters of gold on parchment paper, enclosed in a beautiful frame and put in the British Museum as a model of the highest achievements of the brave and chivalrous Sikh community in the sphere of journalistic amenities and sober and dispassionate criticism. Henceforward we shall regard the *Sikh Review* as outside the pale of serious controversy and the comity of decently-conducted journals so long as it does not change its present policy.

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Shriyuta Aravindo Ghosh and the Vedas.

Our readers are pretty well familiar with the nam of Shriyuta Aravindo Ghosh. He is one of India's ab and most gifted sons. He has recently started a magazi in English called the "Arya." It is published at Pon cherry. Three issues have up till now come out. A three bear the stamp of profound erudition, deep schol ship and original thought. Shriyuta Aravindo Ghosh writing a series of articles on "The Secret of the Veda In the first two articles he proves conclusively that t Vedas are the source of all that is best in Eastern Thoug and goes on to argue that the Upnishads could no have acknowledged them as the fount of knowledge an source of inspiration if these hoary scriptures had been wh the translations by occidental scholars make them out to b He comes to the very right conclusion that since it i impossible to believe that all the ancient philosopher and sages, whose systems of philosophy still excite th wonder and admiration of the learned all the world over and who were in a better position to understand the Vedas, were wrong in the high opinion based upon first-hand knowledge which they expressed about the Vedas, the European scholars having lost the right key to Vedic exegesis must have hopelessly ministerpreted the teachings of these holy repositories of sacred lore. In the 3rd article Mr. Ghosh passes in review Sayana's commentary of the Vedas. Mr. Ghosh thus states the merits of this commentary :—

> "The commanding merits of this great legacy of the past are obvious. Composed by Sayana with the aid of the most learned scholars of his time, it is a work representing an enormous labour of erudition, more perhaps than could have been commanded at that time by a single brain. Yet it bears the stamp of the co-ordinating mind. It is consistent in the mass in spite of its many inconsistencies of detail, largely planned, yet most simply composed in a style lucid, terse and possessed of an almost literary

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grace one could have thought impossible in the traditional form of the Indian commentary. Nowhere is there any display of pedantry; the struggle with the difficulties of the text is skilfully veiled and there is an air of clear acuteness and of assured yet unassuming authority which imposes even on the dissident."

Having bestowed this just meed of praise, our learned friend proceeds to criticise the commentary. He introduces the criticism with the following just remarks!

"Yet, even for the external sense of the Veda, it is not possible to follow either Sayana's method or his results without the largest reservation. It is not only that he admits in his method licenses of language and construction which are unnecessary and sometimes incredible, nor that he arrives at his results, often, by a surprising inconsistency in the interpretation of common Vedic terms and even of fixed Vedic formulae These are defects of detail, unavoidable perhaps in the state of the materials with which he had to deal. But it is the central defect of Sayana's system that *he is obsessed always by the ritualistic formulae and seeks continually to force the sense of the Veda into that narrow mould.* So he loses many clues of the greatest suggestiveness and importance for the external sense of the ancient scripture—a problem quite as interesting as its internal sense. *The outcome is a representation of the Rishis, their thoughts, their culture, their aspirations, so narrow and poverty—stricken, that if accepted, it renders the ancient reverence for the Vedas, its sacred authority, its divine reputation quite incomprehensible to the reason or only explicable as a blind and unquestioning tradition of faith starting from an original error.*"

He next deals briefly with the four chief elements in Sayana's commentary which conspire to make it so hopelessly and bewilderingly erroneous. The first element is the remnant of the old spiritual, philosophical interpretations of the Sruti which were the true foundations of its sanctity. These are insignificant in bulk and in importance. The second element is the mythological or the Pauranic myths and stories of the gods given in their outward form without that deeper sense and symbolic fact which is the justifying truth of all Purana.

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The third element is the legendary and historic, the stories of old kings and Rishis, given in the Brahmanas or by later tradition in explanation of the obscure allusions of the Veda. More important is the element of naturalistic interpretation which is the parent of the European Science of Comparative Mythology.

We have given but a brief summary of Mr. Ghosh's position. Those who require further illumination would do better to refer to the three issues of his Magazine in the original. It is indeed a remarkable sign of the times that as indigenous Vedic scholarship advances forward, it is rapidly approaching Bhagwan Dayanand's position in regard to the Vedas, their sanctity and the right methods of their interpretation.

The War : Two Interpretations that are yet One !

The following two interpretations of the great European War will not be without an interest for our readers

The Forum of America for October 1914 has the following paragraph on "Christianity and Civilization."

> "But it is not true that Christianity has broken down, or that civilization has broken down, as some have said in the first flush of their indignation and sorrow Civilization and Christianity have never yet been tried in the world, so they cannot very well have broken down. What we have had, so far, has been a pseudo-Christianity and a pseudo-civilization. It is not so much that we have been deliberately insincere, perhaps; but we have not faced life and the problems of life as they should be faced; we have accepted the imitation instead of insisting upon the genuine thing; we have given lip-worship but not heart-worship."

To all outward appearance this is an admirable defence of Civilization and Christianity. But the question arises :—"would the Forum have made the same remark four months earlier ?" Perhaps not ! As regards the first, it is our belief that this Civilization, wholly materialistic as it is, could not have produced results better than those which we are witnessing just now. Christianity—well, in these days it is difficult to say what it is. Limb after limb of its physique has been snatched off

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and is being snatched off even by its own devoted followers, but still the irrecognisable portion left is—*Christianity*. Therefore it is not safe to make any remark about it.

The other interpretation is that of our beloved friend Mr. Andrews. It was delayed on account of his sickness. Nevertheless we are glad that it has come at last. In an article headed "Is Christianity a Failure in Europe," recently published in the *Wednesday Review* our brother puts in a good word for "pure Christianity." Regarding this portion of the article we have nothing to add to our first remark. His interpretation of the War comes next. Says he :—

> "What is own happening I regard as the inevitable but slow working out of the retribution which the European races have brought upon themselves by the exploitation, commercial and military, of the weaker races of the earth—an exploitation, which has been going on almost unchecked in its ruthless cruelty and greed for centuries. Out of the exploitation the vast armaments of Europe have been built up in the material sphere : out of that exploitation this inhuman pride of Europe has been built up in the spiritual sphere. Both the material and the spiritual pride had come to the full, and like a great festering sore the evil has now burst. This, at least, is my own reading of current politics."

As was pointed out by us in our last number Mr. Belloc regards the War to be a retribution befalling the Europeans on account of the growing tendency of their belief towards Atheism.

Perhaps what Mr. Andrews points out as the cause is the logical consequence of the Atheism which Mr. Belloc so rightly deplores.

Indian Languages and Indian Nationality.

The need of a *lingua franca* for the whole of India is amply recognised by all advocates of Indiann Nationality. Among the candidates for this enviable position the two which have been most frequently mentioned by Hindu leaders are Hindi and the somewhat diluted latter-day Sanskrit. However it is paniful to notice that in India

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you can not start any movement—however useful—without creating almost an equal amount of opposition to look your proposal in the face and to resist it to the last. In the present case the advocates of our *lingva franca* are meeting a storm of opposition both from Indian and European quarters. Our occidental "friends" tell us that it is impossible to find a tongue which would suit equally well all people speaking the appalling number of languages which, it is alleged, is no less than 539. We are not aware of the method of calculation by which such a result has been arrived at. That this is wholly wrong is amply proved by the following table (by M. S. K. in the *Commonweal*) showing the main features of the returns dealing with the languages of this country.

The number of speakers is given in millions:—

Vernaculars.	No. of speakers.		No. of Languages spoken.
1. Austro—Asiatic Family ...	...	4·39	
Mon-Khmer Sub-family ...	·5	...	7
Munda	3·8	...	16
2. Tibeto—Chinese Family ...	...	12·9	
Tibeto-Burmese	10·9	...	121
Siamese-Chinese	2	...	20
3. Dravidian Family	...	62·7	
Dravida Group	37·1	...	11
Andhra Group	24·1	...	3
Others	1·5	...	1
4. Indo European Family ...	...	232·8	
Iranian Branch	2	...	5
Indian	230·7	...	32

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This shows that the number of "spoken languages" in this country is not more than 220. Even this number, we think, is not a little exaggerated; because in Census Reports the distinction between languages and dialects—dialects becoming languages only when they cease to be mutually intelligible—has not always been correctly observed. Again we can not endorse the statement of the writer in the Commonweal when he says that Hindi would not suffice for the needs of a travaller in some parts of the Panjab and Sindh. Also we are inclined to think that though Urdu 'is a far better equipment' than modern Hindi for a traveller in Southern India, a form of Hindi richly stuffed with words from Sanskrit would do equally well.

But even if we take the figures given by the Census Report, as correct the question of a *lingva franca* for India by no means looks quite hopeless. The writer in the Commonweal says :—

> "According to these returns there are only 220 'spoken languages' in this country and of them—this is most noteworthy—no less than 141 belong to Tibeto-Chinese family which is used as the vehicle of speech only by 12·6 million people. Thus if we exclude Burma and some parts of Assam where these languages are spoken, the Indian Empire contains only 79 languages in all, used by no less than 321 million people. If we carry out our analysis still further, it is found that the evil prognostications of our critics, based on the existence of 539 separate languages are extremely far-fetched, though one must admit that we have still more languages than are essential or useful for our national progress."
>
> "Thus if we take only the Dravidian and the Indo-European families, which by the way contain the languages spoken by more than 95 per cent of the Indian people, there are only 52 spoken languages in the whole country."

It must be remembered, however, that the spread of education among the masses and popularisation of the feeling of nationality is bound to bring about a central-

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zation of "languages" which will cause a very large number of the so called "spoken languages" to disappear altogether. Even under our own eyes the process is going on most rapidly in the case of some languages. So there is no cause whatsoever for the advocates of Indian *lingva franca* to grow pessimistic about their ideal. On the contrary the signs are very hopeful. Strenuous efforts to push on the cause of Sanskrit and Hindi are sure to bring about the desirable state of things even in one generation.

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VAIDIKA DHARMA.

IV. THE KARMA-KANDA,

The Active Working and Conduct or Practicalism of Religion.

(By Pandit Bhagwan Das M. A.)

(i) General Principles.

Right knowledge leads to right desire, and that to right action. The Karma-Kanda is the fulfilment and fruition of the Jnana-Kanda and the Bhakti-Kanda.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
बुद्धिषु कर्त्तारः कर्तृषु ब्रह्मवेदिनः ॥ *Manu.*

"Amongst beings, those that breathe are higher in evolution than the others; amongst these, they that have developed mind; amongst those that have achieved intelligence, they are the higher who apply their knowledge to action; and, finally, amongst such, they are the highest whose actions are all governed by the constant sense of the unity of all life in the all-pervading nature of the Infinite Brahman-Consciousness."

The whole of the *Bhagavad-Gita* was uttered to Arjuna to induce him *to do his duty*, to fulfil the knowledge of the deepest truths of Vedanta by appropriate *action*. So much importance belongs to this idea that one of the main theses of the whole system of *Mimamsa* is that all and every knowledge is but a means to action, Karma; and the Vedanta accepts and endorses the principle, only adding the explanation, to prevent misunderstanding, that there is one, and only one, knowledge—if we may call it knowledge at all,—which is not a means to action or to anything else, but is an end in itself, *viz.*, Self-knowledge; and Self-knowledge, as we have seen before, may indeed be equally well called Self- Feeling, or Self-Maintenance.

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We see then that the Karma-Kanda is applied Jnana-Kanda and Bhakti-kanda in the truest sense, as mechanical enterprises and industries are applied science; that Dharma-Shastra is the *practical* counterpart of that of which Adhyatma-Shastra is the *theoretical*, Bhakti-Shastra forming the nexus. It should be noted, that Karma-Kanda does not mean only the superphysical and mystical rites and ceremonies which have come to be identified with the word **यज्ञ**, Yajna, "sacrifice." Such excessive narrowing is part of the general degeneration of the life of the people who profess to be governed by Sanatana Dharma. It is not to be wondered at, though much to be regretted. It is the very way of Nature to be perpetually swinging from extreme to extreme, between action and reaction. Yet the golden mean ought never to be forgotten, ought ever to be kept before the mind as an ideal, as it is kept by nature —otherwise no return would be possible from either extreme.

आश्रयेन्मध्यमां वृत्तिमति सर्वत्र वर्जयेत् ।

The Spirit, which includes both extremes, is the very embodiment and *principium* of this mean. It is ever **मध्यस्थ** and **कूटस्थ**, and causes, from within, the backward swing from each extreme.

In human history, we witness this alternation perpetually. From manure, by laborious cultivation, with the help of the wondrous potency of the seed, to flower and fruit and corn; then from that, by natural processes of use and consumption and decay, to manure again. Good customs, good laws, good types of civilisation, established with travail by the elders of the race, grow corrupt with lapse of time and of memory of their real significance and virtue; and then have to be renovated, with much pain and sorrow and struggle anew. Thus it has been with the Karma-Kanda of the Sanatana Dharma. Its narrowing had become excessive in the times of the

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speaker of the *Bhagavad-Gita*, and he led the reaction against this evil as well as against the other evils of the day, as witness his condemnation, in mature age, of too much addiction to ritual and ceremonial (*vide* I, 42-46) and his youthful revolt against and abolition of the Indra-mukha, the annual worship and festival in honor of Indra, and his substitution therefor, of the cow-cult, something more immediately useful and popularly suitable for an agricultural, domestic and humanist civilisation. Veda-Vyasa also seems to have helped in this same process of reform by his great and benevolent labors in re-editing the Vedas and the Puranas, emphasising the Upanishads and the Jnana-Kanda, writing the (philosophical) Brahma-Sutras, and compiling the 'historic' Mahabharata and the 'devotional' Bhagavata, thereby endeavoring to re-establish the disturbed proportion between the three factors of life ; for disease is essentially disturbance of balance and proportion of the constituent elements, physical or mental, कफ,वात and पित्त or their correspondents, तमस्, रजस् and सत्त्वम् *i.e.*, इच्छा-क्रिया and ज्ञानम् ; and remedy is restoration threof. And the work of these two wondrous contemporaries lasted for some twenty-five hundred years —when again the same narrowing influences came to prevail and again war had to be waged against them by Mahavira Jina and Gautama Buddha, Asoka and Vikrama, Shankara and Ramanuja, and others, each working in his own way, some along the line of philsophical teaching, others, of politics and history making, all endeavoring, more or less, to draw the people away from enslavement by " the letter which killeth" to "the Spirit which bestoweth life."

This then is a perennial process. As clothes are to the body, as bodies are to the soul, so words are to the thought. They grow old and ragged, feeble and diseased, hackneyed and perverted, with too long and too much use, and this begins to suffer. They must be washed and cleaned and changed and renewed that this may work healthily. The

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important technical words of Sanatana Dharma seem all to have lost their original broad and liberal, living and elastic, significance ; and they have to be rendered into and interpreted by means of modern counters of thought studiously in order to renovate their usefulness for the daily requirements and purposes of life. As in the time of the *Bhagavad-Gita*, so now again the word Karma has to be restored to its full sense of "all action generally which is required by duty" and the word yajna to that of "all sacrificial activity, all acts of service," in order that Karma-Kanda may resume its sweet reasonableness. In dealing with the technical terms of the Karma-Kanda in particular have we to be on our guard, to make sure of the living sense and to avoid narrow and diseased interpretations which have lost all touch with life and usefulness.

It is the business of this Karma-Kanda, the third part of religion, to tell us what are the acts most necessary, important and useful to do in order to make the lives of the individual and the community, of each and all, happy, with reference to this world as well as the other.

All religions accordingly have something to say on this point. They prescribe various special processes called rites, ceremonies, sacraments, and also give special directions for the conduct of life, individual and collective. These, in their detail, differ in the different religions given to or grown up amidst different peoples living in different countries, climates, and conditions and differing in their psycho-physical requirements. They may, and indeed ought to, vary as much and in the same way as clothes, foods and houses vary in quality, quantity and form with varying lands and seasons and states of health and personal needs and individual temperaments and idiosyncra[illegible]ies, and the amount of knowledge and skill availing for securing and fashioning them. They are of no greater, *but also of no less*, consequence than these. *Some* clothes are necessary to the civilised man ; but it is not nece[illegible]sary that

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they should be of any one particular cut and pattern; while a healthy body is essential under all kinds of clothes. Even so while Loving Wisdom is indispensable, any particular sacrament or ceremonial or form of courtesy or social convention is not absolutely necessary, though *some* there must be. At the same time it may well be that some schemes and codes of ceremonials and ritual are framed with greater science and precision and appropriateness than others.

In the Vaidika Dharma the topics of Conduct are classified in various ways, with reference to different purposes. (A) In view of the psychical swing of the individual soul between the two poles of Matter and Spirit, worldliness and unworldliness, pursuit of sense-pleasure and retirement therefrom, activity is sub-divided into **प्रवृत्ति** and **निवृत्ति** or ambitious and renunciant.

सुखाभ्युदयिकं चैव नैःश्रयसिकं मेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥

"Karma has two kinds, (1) one leading to 'rise' in the world, to mundane joys, success, prosperity; (2) the other to the happiness than which there is no greater."

(B) With respect to comparative importance, we have another classification:

नित्यं नैमित्तिकं काम्यं कर्म पुंसामशेषतः ।

"Actions are either (1) the always-incumbant, the daily duties, or (2) such as are due to be done on special occasions and for special reasons, or (3) optional, which a person need perform only if he desires the particular results that are produced by them. Not to perform the first and the second is to fall below the normal average of mental, moral, and physical health and efficiency as an individual and as a social unit; hence to omit them is to incur **प्रत्यवाय**, "inefficiency, unfitness, going astray, mislead-

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ing," अपाय being the opposite of उपाय is "to sin" in the current phrase which however now tends 'to lead astray' from the real significance, because over-hackneyed.

In modern phrasing, no self-respecting man, who knows what he owes to himself and to society must neglect the discharge of these duties on pain of losing his status of gentleman, of falling from his high estate of civilised being. (Such words, belonging to a living language and livingly connected with an extensive literature, are naturally more intelligible and even impressive to the modern man. That the word आत्मवान् is the fulfilment of all that is only in germ in 'self-respecting,' that द्विज contains all that the word gentleman contains as well as the reasons which make a man a gentleman, that पातक connotes the best possible definition of the nature of 'vice,' 'crime,' 'sin'—this is not the place to discuss; but it may be permissible to suggest, in passing as above, that the old words deserve careful and sympathetic study in the light of modern knowledge, by which alone can they now be restored to some of the old fullness of meaning they possessed before they were cut off from their original times, places and circumstances by historical charges.

As regards the third class of actions, not to perform them is only to forego the special benefits which accrue from them; and, indeed, such foregoing becomes itself a duty for the renunciant.

(C) With reference to human life as a whole, taken in all its aspects and departments, Karma, otherwise called achara, is dealt with under the heads of varna and ashrama, the duties of the various castes and of the different stages of life. वर्णानामाश्रमाणां च तथाचाराञ्निबोधत। For practical purposes this is the most current and most important classification and the two others are interwoven with this. So much is this the case that Karma-Kanda, or even the whole of Vaidika or Sanatana or Arya Dharma is frequently designated as the Varnashrama-Dharma.

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(ii) *Varna and ashrama.*

Because every human being has not only an individual but a social life, because he is always *one* of and amidst *many*, because he is born from and owes debts to others, therefore every act of his has a personal as well as a communal aspect. The word self-respect loses all sense under scrutiny if the self be taken to mean only the personal self—which corresponds with the lower and selfish nature it has a great meaning when, and only when, the self is understood as the Universal Self—the element of which in the composition of man gives him his higher and unself-ish nature.

The Ashrama Dharma, the code of the individual life, which plans it out systematically, deals with the duties (to which rights are subservient in the ideal scheme, instead of the reverse)—of the human being from birth to death and the orderly development of the soul's finest potentialities, the fulfilment of its highest needs and its complete evolution and involution. The varna dharma is the code of the communal life, which organises the whole of the human race into one coherent society, one joint family, in such a manner as to enable it to achieve its best destinies in the least painful and most happy manner. Because they belong only to different aspects of one and the same life, these two classes of duties are inseparably intermixed and impossible to separate out completely. Yet for purposes of treatment we may take the ashramas, the successive stages of the individual life first, as meeting the eye of the observer more immediately, and weave into them the vocations of the varnas, castes, classes, 'colors,' in the second place, especially in connection with the second stage of life, that of the 'householder,' the 'family-man,' 'the man of business,' in which stage the differences of vocation manifest most prominently. The word varna is derived from वर्ण, which means to describe, to show forth or to paint, and also to cover over; and the vocation of a person is that which manifests his inner character and

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temperament and acts as a proper covering or clothing for his soul.

The main principles underlying the varnashrama-dharma and the broad outlines of their details have been attempted to be set forth elsewhere. Here it need only be pointed out in brief that A. (1) the student, (2) the man of family and business, (3) the disinterested publicist and (4) the renunciant religient constitute the normal stages as needs no argument to show, and make up the full and rounded perfection of a well-ordered and complete individual life ; and that B. (1) the man of thought in whom the element of ज्ञान and सत्त्व predominates, (2) the man of action in whom क्रिया and रजस् are developed most, (3) the man of feeling (to which industrial and fine art are allied) in whom इच्छा and तमस् are prominent, and (4) the unskilled laborer in whom the three aspects are as yet all only germinal and none sprouted forth definitely—together with various permutations and combinations, crosses, adulterations and mixtures, संकर and मिश्रजाति constitute the limbs and organs of the social organism, even as the head, the arms, the trunk and the legs make up the living body of the individual, and exhaust between them all the aspects and varieties of the fullest national, communal, social, racial life, in all its departments and institutions—domestic, ceremonial, political, professional, ecclesiastical and industrial—and also help to solve all the problems connected with these. (Incidentally, to show how symbols and metaphors have been misinterpreted and distorted and thus given rise to great abuses, it may be mentioned that the Buddha, in arguing against the excesses of hereditary caste that had come to prevail in his day, had to say, on one occasion, that, as a fact, human beings of all castes were seen to be born from women in the same way, not some from the head, others from the arms and so on ; which shows that the grand Vaidika words, which logically and with deep and comprehensive significance indicate that

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the functions of the various castes are the same in the social organism as those of the head etc. in the individual organism, had begun to be explained literally).

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥
सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः ।
यथोक्तकारिणं विप्रं नयंति परमां गतिम् ॥
सर्वेषामपि चैतेषाम् वेदश्रुतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् बिभर्त्ति हि ॥
ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पंचमः ॥
व्यभिचारेण वर्णानामवेद्यावेदनेन च ।
स्वकर्मणां च त्यागेन जायंते वर्णसंकराः ॥

Manu.

The observer, pursuer, student of the Knowledge of Infinite Brahman; the householder; the dweller in the forest; the ascetic—these are the four stages of life which all take their birth from the second. Served righteously, in their due succession, in accordance with the law, they lead the regenerate soul to the Supreme goal. Of all the men, of all the stages, the householder is the eldest and the most to be honored by the ordinance of the Veda, for he supports the three others.

"The Brahmana, the Kshattriya, the Vaishya—these are the three regenerate orders; the fourth is the order of the once-born. There is no fifth kind of man. (Every human being, by necessity of nature, falls into one or another of these four classes.) By straying from the right path, by adulterations and mismatings, by neglect and abandonment of duties, arise the mixed castes and classes."

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There are endless discussions carried on at the present day, as to whether 'caste' is determined by 'birth' or by 'deeds', by **जन्म** or by **कर्म**. The discussions are not new. They are as old as the *Mahabharata* at least. As usual, egoism, selfish interests, and appurtenant wrong emotions on both sides exacerbate the discussions and lead the parties concerned into extreme views which are necessarily wrong, on either side, the truth lying always in the mean between the two extremes and being made up of a judicious mixture of elements from both. The main principles which ought to govern the decision and the practice, but which unfortunately are prevented from doing so by the passionate animus above referred to, are sunclear and have been stated unmistakeably in the scriptures.

वर्णाश्रमव्यवस्थाश्च न तदाऽसन् न सङ्करः । *Vayu*
न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्राह्मणाः पूर्वसृष्टा हि कर्मभिर्वर्णतां गताः ॥

Shanti, ch. 186.

शूद्रेण हि समस्तावद् यावद्वेदे न जायते ।
जन्मना जायते शूद्रस्संस्कारादु द्विज उच्यते ॥
मातुरग्रेऽधिजननं द्वितीयं मौञ्जीबंधने ।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुत चोदनात् ॥
तपो बीजप्रभावैस्तु ते गच्छंति युग युगे ।
उत्कर्षं चापकर्षं च मनुष्येष्विह जन्मतः ॥
तपः श्रुतं च योनिश्च द्विजत्वे कारणं स्मृतम् ।
संकरे जातयस्त्वेताः पितृमातृप्रदर्शिताः ॥
प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः ।
शुचिरुत्कृष्टशुश्रूषुमृदुवागनहंकृतः ॥
ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते । *Manu*
शूद्रयोनौ हि जातस्य सद्गुणानुपतिष्ठतः ॥
वैश्यत्वं लभ्यते ब्रह्मन् क्षत्रियत्वं तथैव च ।
आर्जवे वर्त्तमानस्य ब्राह्मण्यमपि जायते ॥

Vana, ch. 216.

शृणु यक्ष कुलं नैव न स्वाध्यो न च श्रुतम् ।
कारणत्वं द्विजत्वे च वृत्तमेव तु कारणम् ॥

ch. 314.

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जातिरत्र महासर्प मनुष्यत्वे महामते ।
संकरात् सर्व वर्णानां दुष्परीक्ष्येति मे मतिः ॥
इदमार्ष प्रमाणं च ये यजामह इत्यपि ।
तस्माच्छीलं प्रधानेष्टं विदुर्ये तत्त्वदर्शिनः ॥
तस्मिन्नेवं मतिद्वैधे मनुः स्वायंभुवोऽब्रवीत् ।
कृतकृत्याः सर्ववर्णा यदि वृत्तं न पश्यति ॥

ch., 182.

न जात्या ब्राह्मणश्चात्र क्षत्रियो वैश्य एव वा ।
न शूद्रो न च वै म्लेच्छो भेदिता गुणकर्मभिः ॥
ब्रह्मणस्तु समुत्पन्नाः सर्वे ते किं न ब्राह्मणाः ।
न वर्णतो न जनकाद् ब्राह्मं तेजः प्रपद्यते ॥
ज्ञानकर्मोपासनाभिर्देवताराधने रतः ।
शान्तो दान्तो दयालुश्च ब्राह्मणस्तु गुणैः कृतः ॥
लोकसंरक्षणे दक्षः शूद्रो दान्तः पराक्रमी ।
दुष्ट निग्रहशीलो यः स वै क्षत्रिय उच्यते ॥
क्रयविक्रयकुशला ये नित्यं पण्य जीविनः ।
पशुरक्षाः कृषिकरास्ते वैश्याः कीर्त्तिता भुवि ॥
द्विजसेवाच्चर्नरताः शूरा शान्ता जितेन्द्रियाः ।
सीरकाष्ठतृणवहास्ते नीचाः शूद्र संज्ञकाः ॥
त्यक्तस्वधर्माचरणा निर्घृणाः परपीडकाः ।
चंडाश्चाहिंसका नित्यं म्लेच्छास्ते ह्यविवेकिनः ॥

Shukra-niti, *1*, 38-44.

ब्रह्म चीर्णमसंकीर्णं शब्दं येन परं च तत् ।
सर्वत्र ब्रह्मदर्शी यः स ब्राह्मण इति स्मृतः ॥
दुर्बलानां क्षतात् त्राता क्षत्ता चोद्धतपापिनाम् ।
क्षन्ता ऽत्मन्यपकाराणां स क्षत्रपद भाग् भुवम् ॥
चतुर्वर्ण चतुर्वर्गचतुराश्रमाविष्टये ।
संविशन्ति विशो यस्मिन् स वैश्य इति वर्ण्यते ॥
शुचा ऽल्पया द्रवेद्यस्तु लघया द्रावयेच्च ताम् ।
पाल्यः पोष्यश्च शिष्यश्च स वै शूद्र इति स्मृतः ॥

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The purport of the above is this. "In the early days of the human race there was no differentiation of castes and classes, or even of stages of life, for conditions of birth and death and living were very different. Looking at the source, there is no distinction between man and man: for all are equally born from Brahman, and all are therefore, by derivation, equally Brahmanas; but they have divided out into separate classes in accordance with their separate occupations. From another standpoint, it may be said that every child is born a Shudra by his first or physical birth; and only by his second or spiritual birth into the Veda, the knowledge of scripture and by intiation into his definite self-conscious mission in life, does he become dvi-ja, regenerate. By the potency of the hereditary physical germ combined with the power of the soul's initiative and special effort, men may rise or fall in the scale of life, and change from one to another caste. Tapas or individual effort and special selection and spontaneous variation, Shrutam or the teaching received and associations and environment, and yoni or heredity—these three in appropriate combination go to make up regeneracy. Even if a man be born in a Shudra family but practises the ways of the good, leads a pure life, learns from the virtuous and the noble, is gentle of speech and manner and free from arrogance, then he raises himself to the caste, Brahmana or Kshattriya or Vaishya, whose ways he takes as his example. Not birth, not even learning, but conduct is the supreme test of re-generacy. We may infer parentage from character, not the other way. There has been so much mating and marrying, lawful and unlawful, of human beings, that the value of mere birth has become largely nullified; character, conduct, is therefore the object of main regard to the wise. The First Manu himself has declared that if character and conduct are not to be considered then there is no point in making distinctions of varna at all.

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He who is devoted to knowledge, to science, to divine aspirations and meditations, who is peaceful, gentle, self-controlled and compassionate—he is a Brahmana. He who is able and eager to protect the weak from harm and to punish and restrain the wicked, who is brave and active and self-controlled—he is a Kshattriya. He who is skilled in matters of trade and cattlekeeping and agriculture and finance, and is selfcontrolled—he is a Vaishya. He who is fit for service of others, to guide the plough and carry wood and fodder—he is a Shudra. He who has abandoned his duties, is cruel and pitiless, and oppresses others, who is passionate and full of destructiveness—he is a Mlechchha.

By 'etymology'—he who has realised and acquired the Infinite 'Brahman', the One Life, as immanent in all life and all knowledge, and sees It everywhere—he is the true Brahmana. He who 'guards' the weak from 'harm', who 'harms' the wicked, and who 'forgives' harm to himself—he is the true Kshattriya. He to whom 'wealth' comes as to a trustee, in order that therewith all the four varnas may be enabled easily to pass through the four ashramas and attain the four vargas or ends of life—he is the true Vaishya. He who is easily 'disturbed, by even slight 'sorrow', who helps to remove the sorrows of others by service, who should be cared for, fostered and taught and employed by the elders—he is the shudra."

जन्म and कर्म, heredity and individual variation, जाति and वृत्त, birth and special disposition, तपः and श्रुतं-योनिः, initiative will and environmental acquirements with racial aptitude, बीज and क्षेत्र, seed and soil, वर्ण and शील color and character—are both important. But, obviously, the importance of birth depends on the importance of character, and not *vice versa*. Birth is the means, character the end. In modern evolutionist language, what is hereditary in the existing individual must have been specially *developed and acquired* with effort by some anscestors. 'Good birth,' 'high birth,'

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is valued and lauded *because* it presumably implies good and high character. *Per contra*, where the character is bad, an evil heredity or ancestry is inferred, as is prominently recognised now in the cases of physical diseases and habits. Therefore, in the final resort, the total temperament and character of the person are the ultimate test of real 'caste' (*chaste*, pure), varna, '*color of mind*', and not mere apparent physical birth.

The mental 'color', tone, tinge, quality, disposition, the special development of one of the three moods of consciousness, or otherwise, is to be emphatically considered.

सद्गुणो ब्राह्मणो वर्णः क्षत्रियस्तु रजोगुणः ।
तमोगुणस्तथा वैश्यः गुणसाम्यातु शूद्रता ॥

Bhavishya Purana, Pt. III, iv, ch. 23.

The Brahmana has most **सत्त्व**, the principle of knowledge; the Kshattriya most **रजस्**, the principle of action; the Vaishya most **तमस्**, the principle of desire and devotion—even as Vishnu, Brahma and Shiva respectively—without any 'odious comparisons' and implications of inherent superiority or inferiority being implied; while an indecisiveness as between the three makes the Shudra

That the physical color might also have a corresponding significance, being possibly founded to some extent in the laws of psycho-physical parallelism, and that even a physical synthesis of all the ethnic types (as demarcated by the colors) might also have been meant by the elders who first organised the 'castes'—system, is indicated by the following :—

ब्रह्मणानां सितो वर्णः क्षत्रियाणां तु लोहितः ।
वैश्यानां पीतकश्चैव शूद्राणामसितस्तथा ॥

Padma Purana, Svarga Khanda ch. 27.

(*see also Mahabharata, Shantiparva, ch.* 186.)

But if birth is of no account and character is all in all, then what becomes of the castesystem as a system? How

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would the professors of varna-dharma be any better off than the peoples who have none such, who suffer from an unceasing ferment of blind unregulated competition, amongst whom every body struggles for everybody else's place and the years of preparation are spent in preparing what is entirely uncertain in respect of fitness of the preparer and attainability of the goal, the peoples who, to take a deceptive consolation to themselves for a said failure, call that by the name of "individual freedom" which in reality is "social chaos"? The answer is that birth is *not* to be entirely neglected, any more than special aptitude.

Modern Science in the West recognises evolution, in all departments of nature, by means of variation and differentiation and specialisation out of a central running line of heredity; and utilises this great law also in many ways for various practical purposes, as *e. g.*, raising special breeds of domestic animals for special purposes. In respect of human nature, however, somehow, it has so far omitted to recognise and utilise its operation. The polity of the Sanatana Dharma, on the contrary, bases itself expressly on the main lines of differentiation to be observed in the Human Race. It recognises, firstly, a two fold division therein, *viz.*, (I) the less evolved, technically called 'once-born', in whom the power of introspection, self-consciousness, self-analysis, self-examination, deliberate self control and self-guidance has not arisen, and (II) the more evolved, the 'twice-born', the regenerate, in whom such power has developed more or less. Under the second class a further threefold sub-division is recognised, as mentioned before, *viz.*, (*a*) the men of thought (*b*) the men of action, (*c*) the men of feeling and art, Industrial and fine, according to the predominance, in the individuals concerned of the one or the other of three well-known aspects or functions or factions of the mind. All three are equally 're-generate.' In other modern counters of thought, the types may be designated as (*a*) intellectual, (*b*) militant, (*c*) industrial. The fourth class, the once-born,

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is that of the unskilled laborers. Of course there are endless grades and shades under each, with cross-mixtures and combinations besides ; but these four are undoubtedly the main broad classes.

The Vaidika Dharma law and social organisation proceeded upon a clear and deliberate recognition of these types. It would be well if modern law and organisation also based themselves upon the same fundamental facts of human nature, duly taking account of the operation of the laws of *both* Heredity *and* Spontaneous Variation ; avoiding on the one hand the manifest degenerations and ossifications which have come upon the old social structure in India with lapse of time, mainly because of the gradual forgetting of the second law, *viz.*, that of Spontaneous Variation ; and, on the other, correcting the defects of the modern method wdich are due to the ignoring of the first law, *viz.*, that of heredity.

The discussions may be summed up thus :

उत्तमं जन्म कर्मभ्यां कर्मणैव तु मध्यमम् ।
अधमं केवलं जात्या वर्णचरं स्मृतं बुधैः ॥
आरोहणं तु सायासमनायासं पतनम् ।
सुकृतं दुष्करं प्रायो दुष्कृतं सुकरं पुनः ॥

The highest degree of excellence and efficiency for the appropriate duties is secured where the qualifications of birth as well as of special aptitude and training are both present ; the next degree is where only the latter exist ; the poorest where only the former is available. Ascent (from de-generacy to re-generacy) is difficult ; descent (from the latter to the former) is easy. Good deeds are difficult, ill-deeds easy—mostly. It takes much and long labor to develop food grains of luscious fruits and garden flowers out af wild grasses and berries ; it takes none for the cultivated lands to run back to waste and wild Hence, rules in the Vaidika Dharma directed towards perfection of

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high breeding of the different types of men by care in dieting, in marriage, in manners and training. The acceptance of the principle of heredity gives an indispensable stability to the social organisation—without which it is an organised chaotic crowd of opportunists. The acceptance of the principle of spontaneous variation, to supplement and modify the other, gives the equally indispensable element of elasticity and periodic vital adjustments to the organisation without which it becomes ossified and brittle or gouty and diseased and full of aches and pains all over as it is at the present day in India.

Having stated the broad principles of Varna Dharma and ashrama Dharma as above, we may now pass on to the details, in brief outline only, of course.

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THE BAHAI MOVEMENT AND RELIGIOUS UNITY.

By Mrs. J. Stannard.

"O Brother light the lamp of spirit with oil of wisdom in the recess of the heart and protect it by the glass of knowledge that the breath of polytheistic souls may not extinguish it nor prevent its shining.

BAHA ULLAH,

Book of Ikhaw.

"God has created men so that they may enjoy fellowship with each other. Man is the edifice of God. War destroys the divine edifice and cannot therefore be pleasing to God.

Peace is the stay of life; war the cause of death. God also made religion a means of fellowship, if religion breeds rancour and strife it is only a so called religion and it is better to do without it.

ABDUL BAHA.

It is the aim and object of all Bahais who are believers in the truth as demonstrated and taught by their founders (Baha Ullah and Abdul Baha), to pave the way and provide the solvent for the elimination of religious dissensions and help towards the unification of races by practically demonstrating the brotherhood of man on lines of spiritual *social* sympathy with all. This aim is being steadily pursued not only by Bahais of all nations but happily by many clear-sighted, broad-minded religious souls who can sink un-natural racial antipathies and realise basic truths underlying diversities of outward expression. It is time, declares Abdul Baha, after his great survey of western ideals and modes of life that east and west unite to arrive at some agreement on fundamentals of religious thought, at principles on which Truth and Reason are based so that minor differences may be sunk and the *realities* of conscious thinking become paramount. In short let leaders and educated teachers of spiritual understanding

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combine to consider just how much they can concede to one another in dogma, theology or creed! It is time that the young, the uneducated masses and the social workers were led to grasp religion and morality on broader simpler lines, lines that will direct thinking on natural and logical paths to right conduct and a truer theism.

A very different human society will develop itself surely and steadily when once religion is understood and practised from the universal stand point. God being one in essence, humanity must also be essentially one and the One Being manifesting in and through all phenomenal processes religion is inevitably an inherent attitude in human consciousness.

If the God consciousness be only negatively or latently perceived and recognised and we see races and individuals sunk into sects, creeds, idolatries and materialism, this surely indicates that the unity of life badly needs re-statement in terms of religion and brotherhood. Although the East readily agrees to the fundamental unity in philosophy it does not act in the spirit of such a view which is more frequently immolated on the alter of rigid conformity to outward observances and social custom. In the West of course the opposite obtains for believing in objective realities to the extent it does, all inner life and philosophic thinking has been given but a very restricted and narrow area to develop. How can a fusion or harmony be engendered between such seeming antithetical positions?—between the importance of objective realities as the west sees the world and the negation to objective values adopted by a greater orient? The admirable middle course can surely never be found until we have representative thought on both sides ready to abandon rooted and useless prejudices; ready to impartially reflect on life and its need from a sane, altruistic attitude and then retaining what broad judgment declares is truly useful to thought reject cumbersome methods

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useless details all—lesser accretions which generally provide capital material for heated disagreement.

Human nature is ever the same in its emotions and catagories of faculties; only methods of culture and education differ and in this respect we touch the most crucial point upon which international thinking should agree *viz.*, upon the principles to be first adopted and then as to the methods of inculcation. Appeals to heart and head on lines of practical utility and sympathy will ever bear the same fruit if intelligently persisted in. A due respect and appreciation of "the other man's" point of view will inevitably lay the foundation for the great future agreement that educationalists, preachers and reformers may come to when dealing with backward races or fallen nations. Leaders of religious thought and reformers can only truly and efficiently help along these lines when clearly defined ideas and principles upon which thought and action should proceed are arrived at whereby the world generally may grow to apprehend religious unity and the Bahai Founder declared that the 'Most Great Peace, could only come when the world had risen to this higher vision of God and man.'

The following expression of opinion from the revered Founder of the Arya Samaj movement in the introduction to his great work the Satyarth Prakash is in striking agreement with the views of the Bahai leaders on this subject.* He writes :—

"There are undoubtedly many learned men among the followers of every religion. Should they free themselves from prejudice and accept the *universal truths i. e.*, those truths that are to be found alike in all religions and are of universal application and reject *all things in which*

* This extract of exceptional interest was possible of inclusion in an already completed article owing to the privilege accorded me to make a visit to the Gurukula and to come into touch with the Arya Samaj literature and the work of Swami Dayanand.

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they differ (italics mine J.S.) and treat each other lovingly, it will be greatly to the advantage of the world. Differences among the learned create bad blood among ignorant masses and this multiplies sorrow and suffering and destroys happiness"—Abdul Baha has never ceased to work through pen and voice for inter-religious amity on lines of essential principles and points of contact basing his teachings on the religious and social system laid down by his great father, the founder of this Persian religion. It may be sufficient to cite that among the two and a half to three million Moslems, jews, Christians and Zoroastrians who call themselves, Bahais no religious or racial dissentions are known nor could appear on such grounds since to accept Baha Ullah's written word is to become a citizen of the world, a worker for all humanity.

Some thirty years ago M. Henry Edger an able exponent of the French reformer August Comte caught a gleam of this higher vision of life and the following extract embodies the same uplifting suggestions—"If you could really believe," he wrote, "that religion was really *one and the same thing* inspite of all imaginable differences of dogma, immense difficulties would certainly be removed, and immense new resources would thereby be placed at the service of Religion * * how perfectly possible would, then, be the organisation or rather, let us, say the development of a universal League of Religion in which to rally all pure faithful and loving hearts, united with sound intelligences in a combined energetic effort to stem the ever rising tide of anarchy and demoralisation now threatening our modern western society with nameless calamities * * Such a universal league of religion since the positivist religion of Humanity was evolved, at all events, recognises the unity and universality of religion * * * Scientifically defined religion is the culture of human Unity."

In the present stage of religious history we see signs that a great advance is preparing through our oriental

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hemispheres, an awakening sufficiently marked which will consider how its religious views may better conform to the western encroachments in science and material progress. What they can abandon as useless, sectarian and obsolete social customs, the West should meet by assisting education, reform on lines of a high moral standard and through peaceful development. Above all, at such time of friendly interchange in opinion, should Christians and Mohamedans agree, and mutually consent to accept a stable definition of religion as wholly eliminated from man-made theology or dogma. Never since the existence of these two religions have their exponents ceased from proclaiming from their respective "house tops" the super-excellence of their particular faith and the terrible inferiority of the other or every other belief and faith! This attitude in a day of universalism, of intermingling of race and learning, of extended travel, is nothing short of Colossal arrogance and religious turpitude. The western schools of learning academic and clerical, are at last realising that all the spiritual values have been overlooked or wholly misunderstood. Will they ultimately consent to some practical action such as a conclave of international leading thought could obtain and agree to respect for the future all religions that work on certain specified fundamental truths and observe definite religious conceptions of God and His manifestation?

Humanity must be spiritualised not through ritual, dogma and theology but through the inculcation of noble ideals like justice, brotherhood, sympathy and unity. A short time ago Abdul Baha was interviewed by an American minister who visited him in Haifa and asked—"Which of the great religions of the world is nearest to this great ideal?"

"There are prepared souls in every religion," Abdul Baha replied, "to-day God is working in all religions instructing a number of souls in the school of brotherhood.

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While I travelled in America, I met many illumined Jews who are aware of mysteries of the Kingdom."

"Which and where is the cause that shall bring the final unity of mankind"? Asked the minister again.

"The cause that will render such a service," Abdul Baha answered, is the recognition of the common spiritual basis of all religions ; it will be a sympathetic cause, the combination of the moral and spiritual laws of all religions into a whole through the power of the Holy Spirit."

It is this higher recognition of spiritual values that all religious leaders will ultimately strive for and on practical lines which affect the methods now adopted in religious education. Where now deep gulfs of prejudice lie, and barriers erected through pseudo forms of patriotism and sectarian beliefs, will rise the sense of kinship, the knowledge of fellowship the inestimable value of co-operation religious and social.

The work of the Bahai movement in this dawn of a brighter era is of untold importance and its potentialities for good are still inadequately realised. At present a certain minority only in the world can judge and speak of what it has done to fuse three religions into a harmonious working whole such as Christianity Mohamedanism and Judaism (not omitting Zoroastrianism). An American journal recently quoted one of Abdul Baha's answers concerning the Bahai religion. "It is not an organisation," he replied, "You can never organise the Bahai cause for the movement is the spirit of this age, it is the essence of all the highest ideals of the century. The Bahai cause is an inclusive movement, the teachings of all the religious societies are found here. The Christians, Jews, Bhuddists Mohamedans, freemasons and spiritualists find their highest aims in this cause even the socialists and philosophers find their theories developed in this movement."

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By those acquainted with the Bahai work in various parts of the world and realising what the teachings explicitly and implicitly contain, the above statement will be fully endorsed. The writer herself can vouch to having met believers in the Bahai movement that come under everyone of the abovementioned catagories of culture. What may, therefore, be inferred from such indubitable facts? Are we not shown that certain principles and spiritual truths are verily the vital aspirations of humanity and form the spirit of the coming age.

If we examine the fundamental social and spiritual teachings laid down by the seers, reformers and spiritual Masters of the early 19th century, pioneers, eastern or western, we shall find a remarkable converging of aim and purpose making for an identical end in their work and teaching. The re-statement of religion and the uplift of human society will cover the broad lines of their scope. From Rammohun Roy and his followers from Paramhansa Ramakrishna and his influence and last from (if we judge by influence and results) the greatest of all as an intellectual giant and courageous reformer Swami Dayanand, were heard the true clear notes of the sincere workers for Humanity. Their movements are doing for India by the spirit of their sincere followers what Abdul Baha has done to uplift and inspire those idealists and workers wherever his teachings are heard and understood. "Prophets" writes an American "new thought" exponent, Ralph W. Trine, "are personalities, and the greatest personalities are those who have to the greatest extent caught the Divine fire * * Theology is not religion and no theology can enthuse and enrapture and redeem men from sin and error to a knowledge of their divine sonship as can the living word that is given forth by the one whose inward ear has heard the "Inner Voice." To use a Jewish simile these great lights of Persia and India are branches that have come out from the "Ancient Root" the eternal tree of truth and the shelter of their beneficent spreading will surely in due course be felt all over the earth. Nor has the great western world been without its hearers of the "inner voice," and though lesser in degree (if not in essence) have risen leaders that also stood as pioneers to stir men's hearts and minds with the higher vision of a peaceful humanity and raise the standard of brotherhood and love.

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THE HINDU SCRIPTURES AND PEACE.

(By Mr. G. A. Chandavarkar.)

The ancestors of Hindus being intensely spiritual in nature constantly fixed their attention on a life beyond death and they associated happiness in future life with the performance of good deeds in this. The belief in the eternity of a human soul and in the existence of a Great Moral Governor of the Universe forms the cardinal doctrine of Hindu theology and the basis of the science of Hindu Ethics. The Hindus believe that the performance of actions never ceases and every action good or bad is bound to reap its fruit in accordance with the laws of divine dispensation. From times immemorial leaders of Hindu thought have been formulating laws relating to the science of conduct in life and their scriptures are unanimous on the question of *Peace*. If there is anything they abhor it is war, murder and rapine. Every book in ancient Sanskrit literature whether it be a treatise on medicine like the *Charaka-Samhita*, or a commentary on Grammar like the Mahabhashya of *Patanjali* or a treatise on Metaphysics like the Upanishads, sings the glory of Peace, Harmony and Rectitude. If we just take a rapid survey of the whole Sanskrit literature and digest the wise maxims or principles enunciated by Hindu ethicists, we shall arrive at the irresistible conclusion that their watch-word is *Peace, Peace and Peace alone*. It is our firm conviction that in every age and clime, the stability, the solidarity and the material prosperity of a nation depends not upon the manufacture of a large number of maxim-guns or of infernal weapons of warfare but solely on morality ingrained in the national character and grooved into habits of action. Civilisation does not consist in the knowing of what is right to do but in doing it when known. Political freedom cannot mean freedom to do what one pleases but freedom to do what is right. Enlightened citizens ought to be schooled not

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mainly in the discipline of Army and Navy but preeminently in the discipline of obedience, Concord, Truth and Good Faith.

The Hindus had a unique religious peculiarity to which no race of men in ancient times with the notable exception of Romans had produced anything like. They never fashioned a theology out of rank materialism to satiate the cravings of animal nature in man but out of those moral qualities which form a link between the human and the divine nature. A nation with courage, genius and enthusiasm cannot afford to live long if it has no horror of immorality and desceration and of war and rapine. When the spell of soul-withering materialism will be broken, when political creeds become transparent, when commercial rivalry lies dormant, and when man being in contact with the hard facts of nature rises above the sensuous plane, it will be found that the essence of civilisation lies in the nobler qualities of Mercy, Piety and Harmony and these alone give life its meaning and its worth. The Hindu Scriptures vehemently declare.

" Man, erring man, you do not live for yourself. If you live for yourself, you will come to grief. Be brave, be just, be pure, be true in word and deed, care not for enjoyment, care only for what is right. Thus and not otherwise, it shall be well with you. So The Maker has ordained whom you will disobey at your peril "

The four Vedas—the Rig, the Yaju, the Sama and the Atharva—are the oldest known Scriptures of the Hindus. They are believed by many to be revealed Scriptures and though they are supposed by some to be ' the babblings of the human race sunk in primeval ignorance,' they embody noble doctrines and preach purity of ideas and nobility of action. Here follow some verses which show the glory of love, peace and harmony—

(1) " May we all view one another with the eye of a friend. May all creatures regard me with the eye of a friend and I too think of them as friends."
Yajur-Veda 36. 18.

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(2) Let us all protect one another. Let us eat and dine together. Let us not hate each other.

Athar 11-4-11.

(3) May I love all whether noble or ignoble.

Atharwa-Veda 19-62.

(4) Do you walk together in the path of duty, do you think of measures peacefully for your welfare, do you unite to add to your knowlege."

Rig Veda 8-49-2.

(5) Do not return a blow by a blow, nor a curse by a curse, neither mean craftiness by baser tricks but shower blessings in return for blows and curses.

Rig-Veda 1-41-8.

(6) Let there be peace among bright bodies, let there be peace in the mid-ocean, on the earth, in the watery, mineral, aerial worlds and in fact let there be peace, peace, peace, everywhere throughout the vegetable and the animal kingdom.

Yajur-Veda 36-17.

There are hundreds of verses which likewise sing in immortal strains the glory of Peace.

Regarding the Upanishads, Schopenhauer observes,

" From every sentence of the Upanishads, deep original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit. In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It shall be the solace of my life and the solace of my death " And these ten great Upanishads preach in quite unequivocal terms to men that they should love one another and live in peace without hankering after the material wealth of others. (Isha Upanishad).

Dr. Paul Deussen, another great German Philosopher, has to make some significant remarks regarding the

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vedanta philosophy of the Hindus.
Says he :—

"Love thy neighbour as thyself." But why? By the order of nature I feel pain and pleasure only in myself. not in my neighbour. The answer is in the Veda, it is in the great formula "Tat-tvamasi" which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourself because you are your neighbour and mere illusion makes you believe that your neighbour is something different from yourself. He who knows, in the words of the Geeta, himself in everything and everything in himself will not injure himself by himself. He feels himself as everything, so he will not desire anything, for he has whatever can be had; he feels everything as himself. So he will not injure anybody * * * * * *
The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death.—Ye, Indians. Keep to it."

But what about the nation that gave birth to this great student of Hindu Philosophy? Has it kept to it? What does the destroyer of Louvain say to this? But no philosophy can appeal to one drunk with military pride.

Coming to the age of the Puranas also we come across many instances of kings who, at first having grown proud of their material wealth followed the policy of aggression, and ultimately came to grief. The history of Emperor Bali who was crushed by Vaman, of Ravana who was killed by Rama and of Kansa who was done to death by Krishna are one and all illustrations of the fact that mighty rulers who fall off from ideals of morality drive their people to the rock of peril to experience a disastrous downfall. *The Mahabharata War* between the Kauravas and the Pandavas was a war between righteousness on the one hand and mean ambition on the other. The victory of

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the Pandavas was a victory for the cause of righteousness and justice. After the great war centuries of anarchy and confusion followed and the Great Buddha, the embodiment of Peace, once more preached the doctrine of Mercy and the history of Buddhism in India affords the illustrious example of Asoka who ruled peacefully over a large area without leading armies to wage wars of aggression and without spilling the innocent blood of God's creatures. Perverse human nature was again responsible for ushering in India an era of unsettled forms of government for centuries when the freedom-loving Briton arrived on the scene and established his supremacy bringing along with him peace throughout the length and breadth of this vast country.

Indians by instinct and tradition are lovers of peace. Their scriptures preach to them the message of faith, piety, love and harmony, without which animal nature in man becomes strong. When this animal nature known in our Shastras as *Tamasic nature* bursts its traditionary restraints, man by an easy transition becomes a powerful beast with an enormous appetite for bodily pleasures. Once again the *Shastras* like the Bhagavad-Geeta exhort us to imbibe the *Satwik* nature, a nature of peace. If there is any message which the East carries to the West it is a message, in the words of the Holy Vedas and the Upanishads which at one time won the admiration of Indo-Germanic races, of Peace, Peace, Peace, *Shanti! Shanti! Shanti!* When shall this reign and the echo answers '*when?*"

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A TRUCE TO THE MISUNDERSTANDING BETWEEN THE SIKHS AND THE ARYAS.

(By Mr. Roshan Lal, B. A., Bar.-at-Law.)

" He who speaks insipid things comes to grief. Hear O foolish ignorant heart."

Sri Guru Nanak Sahib.

Every one has a right to put the best interpretation he can on his scriptures. No one has a right to question this privilege, for those who belong to a particular faith understand and interpret their sacred books better than the outsiders who often make gross mistakes through ignorance of the holy teachings of the religion to which they do not belong. For instance one unfamiliar with the Phraseology of Hafiz would not believe till told that wine in the Diwan Hafiz means love of God or divine intoxication.

Similarly Doctor Earnest Trumpp, who translated the Granth Sahib in 1877 in spite of his honest efforts, failed in several places to understand the true meanings of Gurmukhi words. Mr. Macauliff, the second translator and interpretor of the Sikhs doctrines, was however cautious enough to have his proofs carefully revised by Sardar Kahan Singh and therefore his volumes on the Sikh religion are free from these defects.

I can honestly recommend this work to every seeker after truth and particularly to my Arya brethren for whose benefit particularly I quote below from the volume 5, p. 161, the inspiring words of Sri Guru Govind Singh ji, the 10th and the last Guru of the Sikhs. Addressing his disciples the Guru Sahib said :—

"On seeing any person involved in trouble take compassion on him and remove his sufferings to the best of your ability. The exercise of mercy and compassion is very meritorious. He who practiseth these virtues be-

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cometh the greatest of the great and the Principal Supreme Being will be merciful unto him."

"Speak the truth. This bringeth great comfort. Renounce falsehood, which bringeth great misery in its train. On seeing another's happiness be not envious thereof. Why attach sin to yourself for no sufficient reason? In the first place your jealousy will cause you annoyance and you shall gain nothing therefrom, and in the second place God will be angry with you and say, 'It is I who gave and yet this man is burning with envy.' There are also other evils attendant on this passion.

"Abandon covetousness, practise contentment, covet not another's wife, another's wealth or another's children. If you do, you shall assuredly suffer. My friends, practise not oppression on those whom you know to be weaker than yourself. Be not proud of the possession of learning, beauty, great intellect, untold wealth or similar fleeting advantages. Above all deem the bountiful creator one alone.

"If he who doeth good acts practise pride, they shall be as futile as the bathing of an elephant. Indulge not in the praise of yourself or dispraise of others. If you do, it will be a great sin. If ever you make a gift boast not of it but rather strive to conceal it. Speak civilly and satisfy everybody. Use not harsh language and annoy no one. Obtain wealth by honest means and share your meals with strangers. Wear not dirty clothes, so shall your body he ever clean. Associate not with thieves, adulterers, highway robbers, gamblers, ingrates, thugs, deceivers, or men of bad livelihood. Remember, the sinner is worse than the sin because he is the cause thereof. When you see an evil man avoid him atonce like red hot iron which can not be held in the hand. Associate with the good for in such association vice is put to shame. Listen to the History of the life of the Guru. Afterwards

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where there is discourse of God listen to it with rapt attention."

I have purposely confined myself to the teachings of the last Guru Sahib, for it was he who tried once more to purify the Sikh religion from the superstitious accretions that had gathered round it in course of time. He was the patriot of patriots and shed tears on the fallen condition of his motherland and its people. It fills one's heart with sorrow to contemplate that such noble souls as the Sikh Gurus were not fully appreciated by the country at large for which they lived and died.

Brethren of the Khalsa Panth, read and ponder over your books carefully. See what misery has resulted from the jealousy of Pirthi Chand in respect of his younger, holy and pious brother Sri Guru Arjun Sahib. Both were of noble birth, professed the same religion, and yet all efforts of the self-sacrificing, humble and affectionate Guru Arjun Sahib failed to reconcile his elder brother to him. Similarly the efforts of Sri Hargovind Sahib to get reconciled to his cousin Maherban proved unsuccessful and this family feud was the fruitful source of all the sufferings, miseries, and failures of these holy Gurus who honestly tried to restore India once more to its pristine glory. The disputes between the Sikhs and the Aryas are no more than family dissensions. Both should in time heed the warning held out to them by their own history of the disastrous results of such a course and should try their utmost as soon as possible to get reconciled with each other. This will spread peace, love and prosperity throughout the country.

Dear Arya brethren, can you possibly say after reading the valuable sentiments and precious words quoted above that the Guru Sahib did not utter the Vedic truths according to your own beliefs. Are we not bound to respect and honour such exalted souls in whom did shine the Divine light of love and piety?

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With one Omkar begins the Granth Sahib and the very holy Divine name has been exalted and praised in the first Chapter of the Satyarth Parkash and is truly the watchword of the Arya Samaj. So long as the Khalsa and the Arya are united in the adoration of 'Om,' they must claim spiritual brotherhood with each other. They are also related to each other by blood. And if it is true that blood is thicker than water, then there is no power on earth that can separate us. This blood relationship is not fanciful but real. Both have sprung from the so called Hindus. Hindu parents gave birth to both : Sri Guru Nanak Sahib and Sri Swami Dayanand Saraswati. Both tried to discard this odious foreign and degrading name. No such word is found in our dictionaries. It is of evil import to which the Persian lexicographer gives a very bad meaning. Both rejected the word Hindu but dearly loved those who were mistaken in calling themselves by this name. Both the Sikh Khalsa and the Arya have been recruited from these very Hindus with whom both have ever lived as brethren inspite of differences in belief.

The mild inoffensive Hindu has one great virtue. His toleration knows no limit. He seldom gets angry with those who abuse his religion, his gods, his sacred books and does not like to interfere with other people's belief. Having no firm faith in anything he falls an easy prey to all the proselytising religions. Sacrificing intellect at the altar of religion is his motto. A Hindu may read Qoran, believe in the prophet, pray in the Mahommedan fashion, accept the Mohammedan creed and still remain an ornament of the Hindu society if he simply chooses to stick to the term Hindu, though he may with impunity break every commandment of his faith. The elasticity of his beliefs is truly marvellous. From time to time have however appeared saints and reformers who felt scandalised at this state of things and tried to give stability to the rolling

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beliefs of the Hindus. The Sikhs and the Aryas owe their birth to such holy saints and reformers. Both movements are a protest against the degradation and degeneration of the so called Hindu faith. The Sikhs however did not escape the allurements of the seemingly plausible and attractive Hindu conventions. The mild Hindu by his non-militant spirit in the course of time, most insidiously gets hold of every reformation, and pulls it down to his own level. The Khalsa unfortunately shared this fate and an honest effort on their part now to reassert themselves once more deserves the sympathy and support of every Arya. We should be on our guard in time. Let the faith of Sikhism furnish us with an object lesson in order to avoid the jaws of all-devouring Hinduism. It also behoves our Sikh brethren to render every help to this young movement instead of trying to pull down to pieces, for the Samaj tries to take its stand on the rock of reason and not on the sand of superstition according to its own light. The Arya Samaj has thrown open its doors to all and welcomes every creed and caste to its fold just as was done by the Sikhs of old.

In points of contest the two movements come very close to each other and if instead of quarrelling they become friendly, the holy mission of their founders will be fulfilled.

Union of those who entertain similar sentiments and in the present case of the two reforming bodies like the Sikhs and the Aryas is the crying need of the time. Both are enjoying the blessings of British rule to which sincere allegiance is due. Both ought to sink their differences at this juncture when a European war has broken out which has also dragged our peace-loving Government to join it. At such a time all of us should have but one idea *i.e.*, how to help our Government with men and money and maintain internal peace in order to establish our claim to

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sincere loyalty and prove to the world that Indians are still true to noble and ancient ideals.

With an earnest appeal, therefore, to all the newspapers which are generally the foremost in lighting the torch of discord to change their policy by pouring oil on troubled waters of insensible quarrels and with a request to my Arya and Sikh brethren to see better I quote below an appeal by Sri Govind Singh Sahib on the occasion when the hill Hindu Rajas had assembled to hear him.

Addressing the hill Rajas Guru Govind Singh Sahib said. " How has your religious, political and social status deteriorated. You have abandoned the worship of the true God and address your devotions, to gods, goddesses, rivers, trees etc. Through ignorance you know not how to govern your territories, through indolence and vice you disregard the interests of your subjects. In your quarrels regarding caste and lineage you have not adhered to the ancient divisions of Hinduism into four sections, but you have made hundreds of subdivisions and subordinate minor castes. You despise and loathe one another through your narrow prejudices and you act contrary to the wishes of the great Almighty Father. Your morals have become so perverted that through fear and with a desire to please your Mohamedan rulers you give them your daughters to gratify their lust. Self-respect hath found no place in your thoughts and you have forgotten the history of your sires. I am intensely concerned for your fallen state. Are you not ashamed to call yourselves Rajputs when Mussalmans seize your wives and daughters before your very eyes? Your temples have been demolished and mosques built on their sites and many of your faith have been forcibly converted to Islam. If you still possess a trace of bravery and of the ancient spirit of your race, then listen to my advice, embrace the Khalsa religion

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and gird up your loins to elevate the fallen condition of your country."

In conclusion I give below a few words, as translated by Mr. Durga Parshad, of Sri Swami Dayanand Saraswati to show what was the wish of his heart. In the Introduction to the Satyartha Parkash Swami Dayanand Saraswati says:—

"Since there are many learned men in all the religious bodies, the common people can obtain and enjoy comfort and pleasure provided they give up their partiality and acknowledge the truth of universal maxims which hold good in all times and are beneficial to all people, and that they reject what is prejudicial to their good and live in peace with one another for, the dissensions learned men kindle the flames of mutual antipathy of the valgur which tend to the increase of the various kinds of distress and to the decrease of ease and comfort.

I try for the advancement of the Hindus as well as for that of other nations. "May the infinite God who is all truth, all intelligence, all happiness and the innermost spirit of all, out of His grace give success and permanence to this object of mine. 'Verbum sat sapienti' *i.e.*, a word to the wise.

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DAVID AND GOLIATH.

(By Her Excellency Princess Mary Karadya.)

An Esoteric Interpretation.

The story related in I Sam. XVII concerning the struggle between a frail Israelite and a powerful Philistine is not intended merely to record an historical event which occurred many thousands of years ago; it is also meant to describe the terrible contest between *Good* and *Evil*, which has been in progress all through the ages.

The champion chosen by God is always "a young child" that is, a being who is simple, small and humble.

If the prophet who is to prepare the champion for his mission feels inclined to anoint a more important personage, then the Lord says unto him: "Look not on his countenance or on the height of his stature, because I have refused him, for the Lord seeth not as man seeth, for Man looketh on the outward appearance but the Lord looketh on the heart." (I Sam. XVI, 7).

The career of the selected champion invariably begins with a *sacrifice*, (as related I Sam. XVI. 5).

His name is "*David*" which means "*beloved*," for he is dear to God.

He is a "*shepherd*," because he becomes responsible for the welfare of the flock.

He knows to "*play the harp*," for he is acquainted with the harmony of the spheres. The lyre of Orpheus—the Greek Initiate—stilled the fury of wild beasts, and David's harp refreshes Saul's sorrowful spirit.

The name "*Saul*" signifies "*Death*" "*Sepulchre*" or "*Hell.*" It is the destiny of David, "he who is beloved by God" to reign in the place of Saul.

The Lord's champion will ultimately become a *King*. the victor's recompense is the heavenly crown, the "Kether."

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The mightly Philistine, the representative of Mis-used power, has an armour which is entirely made of brass. Copper or brass corresponds to the astral plane, the domain of the Enemy of God.

The Israelites—God's chosen people—are, alas, "the slaves of Saul' (I Sam. XVII, 8) (1). Our race is subject to death as long as evil exists amongst us.

The army of the Living God is every day insulted and threatened by His enemies.

When the young David wishes valiantly to advance to fight the Lord's battle, then he is kept back by his "elder brother" whose anger is kindled against him. (I Sam. XVII, 28). This "elder brother" represents the Ecclesiastical Power established in so many places by an ambitious Priesthood.

This "elder brother" is ever indignant because he has been rejected (I Sam. XVII, 7). He is envious to see his younger brother—the Soul which receives direct revelation—selected to be God's Champion and he accuses him of "pride and malice."

When David beholds this systematical injustice he does well to "turn from him" (I Sam. XVII, 30) and to execute his mission without the assistance of his "elder brother."

David bravely advances to meet his antagonist for he has learned to stay the "Lion" the Lord of the Astral plane. (I Sam. XVII, 35).

But David is incapable of fighting with the armour given him by Saul (I Sam. XVII, 33). The helmet of brass would choke the Initiate who must never make use of the sword. Iron and steel are the metals corresponding to the physical plane. The weapons of earth are unfit to procure victory for the Champion of God.

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(1) This passage is erroneously translated in the English Bible "servants to Saul."

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David must put them off.....discarding the sword, he must take in his hand the "*staff*" the magic wand, which to-day as in the time of Moses can make living water flow out abundantly from the barren rock. (Numbers XX, 11).

Leaning firmly upon his staff, which will some day be transformed into a sceptre, he must advance bravely against the enemy, provided with his sling and five smooth stones, chosen out of the stream of heavenly grace which descends unto him from the holy "Mountain."

His adversary disdains him.....What does it matter? He will nevertheless be victorious for he advances in the name of the Almighty.

"The Lord saveth not with sword and spear" (I Sam. XVII, 47).

Salvation comes through the "*Mystic Stone*," which is "cut out of the Mountain without hands." (Dan. II, 45). That "white stone is given unto him that overcometh" (Rev. II, 17).

That stone, slung by the firm hand if the Initiate "smote the giant in his forehead and he fell upon his face to the earth."

"David prevailed over Goliath, but there was no sword in his hand" (I Sam. XVII, 8). Evil can only be conquered by spiritual weapons.

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OM

LAUS DEO.

Great Lord of Being, who am I
That Thou shouldst harken unto my cry ?

* * * * * *

Light of the World ! Thy Ineffable Name
Is graved on my soul in burning flame.
In Thy rhythmic pulsing of cosmic breath
Is the ebb and flow of life and death.
To Thy perfect measure the world—tide flows—
From sighing winds to the scented rose ;
All nature responding with joyous thrill
Bows to the law of Thy Supreme Will.
But, striving to know Thee, my brain is numb—
Lacking words to voice Thee, my lips are dumb.
Vain effort to glimpse what none may see
Or to pierce the veil of Thy mystery.
Far beyond all silence—beyond all sound—
The ultimate quest of Peace Profound.
Birthless and deathless, Life's fathomless sea,
Can the mind of man encompass Thee ?
Thou Infinite Great, Thou Infinite Small—
Spirit Divine in the soul of all.

* * * * * *

Ever and ever praise to Thee,
Thou Lord High God of Eternity.

AMY DUDLEY,
SAN DIEGO, CALIFORNIA.
U. S. OF N. A.

AMY DUDLEY.

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER V.

The Ethics of Valmiki.

In the whole range of Sanskrit Literature, if there is any work, at the mere mention of which a thrilling sensation of joy and reverence runs through the veins of an Indian, it is the Ramayan, the immortal work of the mortal Valmiki. In its literary grandeur and in its historical significance it has no parallel. Its style is so simple but so charming, so fluent and so chaste that any reader possessing an ordinary knowledge of the Sanskrit Language can fully grasp the meaning and thought and enter into the spirit of the author. In the choice of suitable words and expressions, Valmiki is always precise and perspicuous, in the richness of imagery and the selection of beautiful similies he has no equal. The condensed style and the sublime theme are so delightful that every time we read and ponder over those stanzas which are rich in thought and expression, new beauties are discovered and grand ideas are suggested. The natural scenes are so vividly and accurately described and the human characters are so ably and wonderfully delineated that reader, no matter what his caste, color or creed, can not remain without paying a great homage to the great celestial poet. We mortals who are panting after transient joys and ephemeral gains of the world, we, the worshippers of Mammon who are tossed hither and thither on the waves of the stormy ocean of life, we, strenuous fighters of this battle of life, who at times become disgusted at not finding an iota of true peace and harmony, we frail human beings would do well to drink deep at the fountain of the *Adi-Kavi* and then we shall feel we are slowly rising above this sensuous plane. When we bestow mature consideration

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on some of the episodes of the Ramayana, we shall clearly see how men are made and marred and how empires are built and ruined.

From Kashmir to Comorin, from Karachi to Calcutta, Sree Rama's name is a household word. When a man after a hard day's work returns home and stretches himself on the bed to enjoy his hard earned rest, he unconsciously utters "Rama, Rama" and feels as if all his troubles are at an end. When the dead body of a dear friend or a near relative is being carried to the funeral ground the words commonly uttered are "Ram-Nam-Sat-hai." From the cradle to the crematorium this charming word "Rama" proves to be a soothing balm, nay, it is believed by many that a mere repetition of the name several times a day purifies the soul of all sins and leads it on to beatitude. It is also the firm conviction of some parents that in case their children were to write this name over and over again, fame and fortune will fall to their lot. Hundreds of talismans with this name written on them are hanging round the necks of many Bhaktas, who believe thereby that no devil can possess them. When friends meet friends they say "Rama, Rama." Those medicines whose efficacy is believed to be marvellous are described as Rambana—Aushadhas. The walls of certain houses are beautifully painted and this charming little word "Sree Rama, Jaya-Rama" is written on them and it is expected that in such houses peace and plenty will always reign. On marriage and other festive occasions when friends and relatives dine together, they with one voice cry aloud and say "Seeta-Kanta-Smarana-Daya-Rama" only to offer their thanks even in those joyous moments to the Almighty. When professional bards conduct their Kathas and raise the feeling of piety of the audience to the highest pitch, they in unison clap their hands and say "Rama Rama and Rama" and the whole amphitheatre rings with the music of their voice. A professional beggar besmearing his body with ashes goes on repeating this name in the streets, at times wallow-

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ing in the mud, all the while crying out "Rama, Rama Seetaram" and thus moves even a miser to part with his favourite Kowri. A forlorn Hindu Sadhu knocks at the door of a house-holder saying "Seeta-Rama;" forthwith the Grahinee proceeds to dole out a handful of rice to him, only to honor Seeta, the idol of her heart and to revere the blessed memory of her pet Seeta's husband Rama. Above all Rama is believed to be the incarnation of Vishnu, the all pervading Deity, who came to this world to re-establish the reign of justice and uprightness. Even the modern-day reformers, revivalists and rationalists too, who are not prepared to accept the theory of incarnation in any case, believe that Rama was a great personage and that even in these degenerate days when heroworship in the true sense of the word has become a thing of the past Sree Rama's memory deserves to be kept green. Unless there is some extraordinary halo of greatness round the great personality, his name can not wield such a great influence as this on the minds of peasants and princes alike even to this day. Professor Weber is of opinion that the principal characters in the Ramayana are not historical personages but mere personifications of certain events and circumstances. The Seeta (Furrow), he says, occurs both in the Rig Veda and Grihya-Sutra. The Furrow is an object of worship and represents Aryan agriculture. But many scholars after a patient research and careful examination of circumstantial evidence have arrived at the conclusion that the story of the Ramayana is based on solid facts of history. There is no doubt that in the Ramayana historical truth is intervoven with myth and in certain passages the poet Valmiki who seems to have an inordinate love for exaggeration has freely indulged in the use of hyperbole and his fertile brain makes stones float in water and mountains fly in air. Even granting for a moment that the Ramayana is an allegory of "The Ploughman and the Furrow" the loftiness of its ethics and the sublimity of the theme shall ever re

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main the same Call the Ramayana by any name and like a rose it is bound to smell as sweet.

Man is a social being and his everyday life is associated with the paid or the unpaid services of his fellow creatures. If we are to fight this battle of life successfully, it should be our first and foremost duty to know how we ought to conduct ourselves towards our relatives, friends, superiors and subordinates. Failure in realizing our responsibility in that direction means an utter failure in life also. In the Ramayana both by sound precepts and noble examples we are taught how as sons we are to obey our parents, how as brothers we should love one another, how as friends we should help one another, how as servants we should serve our masters and how as rulers we should govern the subject races. In this topsy-turvy world of ours not unoften occasions arise when even the bravest and the wisest are baffled in their attempts to chalk out a right path for themselves and at such a critical juncture the study of the Ramayana would inspire them with zeal and enthusiasm.

Rama an Ideal Son.

Obedience to elders is one of the virtues, which young students ought to cultivate and Rama was fully endowed with that virtue. King Dasharatha who somehow fell a victim to the jealousy, shrewdness and selfishness of his wife Kaikayee, issues the mandate that the prince Rama should be banished and be deprived of all the benefits accruing to him as the crowned monarch of Ayodhya. Why does Rama go into voluntary exile though all the people there assembled to pronounce benedictions on him dissuade him from doing so? Why does he prefer wilderness to the pomp of sovereignty? What charms could asceticism have for a prince? Is it because three thousand years ago civilization had fewer attractions and Ayodhya and the Dandak forest were one and the same? Yes, to be sure, there were in the palace no thundering

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motor cars, brilliant electric pankhas, sparkling soda water, delicious lemonade, crystalline ice but according to the conditions and circumstances peculiar to those times there were articles of luxury such as silken bedsteads, ornamental umbrellas and tempting Rathas which could have tempted the prince. In his case it must be admitted that a sense of stern duty and strict obedience to his father alone compelled him to prefer a forest to a palace. When Bharat, his younger brother, approached him with a request to return to Ayodhya Rama remarked :—

यंद् ब्रवीन्नरमां लोक सत्कृत
पिता महात्मा विबुधाधिपोपमः
तदेवमन्ये परमात्मनेऽयं
न सर्व लोकेश्वर भावमव्ययम्

"Whatever my father who is loved and respected by the people, is noble-minded and wise, commands, that I consider to be conducive to my welfare. And to me the sovereignty of the world is nothing." If there is Casabianca for the English youth, that brave lad who allowed his body to be consumed by fire simply to obey his father, for the Hindu youth there is certainly a Rama, an ideal son, who abdicated his throne and sacrificed all the comforts of his life when he once realised that obedience is a virtue of virtues.

Rama an ideal ruler.

When the time came for Rama to hold the reins of government, he ruled wisely and sympathetically. He respected public opinion to such an extent that even one word of censure spoken by a washerman who comdemned him for having brought his wife back from the abode of Ravana was sufficient for him to be on his guard. All his subjects looked upon him as their father. His reign was one of sympathy and of justice "seasoned with mercy." Even when Ravana was vanquished he chose his brother Bheebhishana as his

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successor and all the feudatory princes were as strictly loyal to him as they ought to have been.

Lakshaman an ideal brother.

Lakshaman is one of the most remarkable characters in this great epic. Voluntarily he accompanies his brother in exile, suffers all privations for his sake, at times takes no proper food, shares all his elder brother's miseries, nobly fights by his side and returns to Ayodha to assist his royal brother in his beneficent rule. Some ingenious writer has suggested that Lakshamana, the ideal brother, deserves to be the hero of Ramayana and there is much truth in this opinion. In times of difficulties when Seeta is alone in the forest, he keeps a constant watch over her. There is a peculiarly interesting episode which clearly brings his nobility of character into greater relief. In the diligent but heart-rending search of Seeta in the forest, it is said that Rama came across a few jewels belonging to Seeta which he could not easily identify. Forthwith Rama asks Lakshamana whether he could recognize them. The younger brother respectfully answers:—"My sovereign lord, I am quite unable to identify them but I can only say that one particular ornament belongs to her and that is the one which she wore on her legs. I saw the same when I used to prostrate myself before her when I could see only her feet." The character of Bharata too is equally noble. He was not at all anxious to be a ruler when his eldest brother had better claims. All the way he went to the forest, begged of his brother to return to Ayodha and when he found him obdurate brought his brother's sandals, placed them on the throne and governed in his name. In the world's history we search in vain to find two such noble princely brothers.

Seeta an ideal wife.

Of the female characters Seeta is indeed the noblest lady. Her sincere love for Rama is simply unparalleled.

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She was the daughter of a king and married to the son of a king. Her mother-in-law and husband too dissuaded her from leading the life of a hermit in a forest. She stoutly refused to do so and remarked, "I shall follow my husband, nay, I shall lead the way in the dense jungles removing the thorns in the way of my lord."

Ravana offers her temptations and promises to make her his queen. She becomes indignant and cries out "Oh, you, villain, bear in mind that chastity is a very strong armour and it is proof against your vain glory and mean power. You can do me no harm. I care not for your pelf and power."

Hanuman's faithful service.

If there was any servant who through thick and thin stood by his master, that was Hanuman. It was he who after undergoing immense miseries discovered Seeta at first, rendered a yeoman's service to Rama in his mighty war with the Rakhasas and saved the life of Lakshman when he received the dealy wound. Hanuman's whole life is one of loyal and disinterested service to his sovereign lord. One incident in his life may deserve a passing notice. It is remarked that Rama after his coronation distributed alms to several of his men but gave nothing to Hanuman. Seeta who was closely watching the proceedings was greatly astonished at this strange behaviour of her husband and remarked "How is it, my Lord," that you have set aside the claims of our loyal subject Maruti? Rama in all sincerity replied "My dear, his services to me and to my cause are so immense that I do not know how to adequately reward him and hence my silence."

Mark, patient reader, the ingenuity of Valmiki. In one story, call it historical or allegorical, he has preached the sublimest and the most practical principles of ethics. Hence it is that among the Sanskrit-knowing the name of that celestial poet and among the Hindi knowing the name of Tulsidas are household words. Kalidas has im-

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mortalised the names of the sovereigns of the illustrious line of the "Solar-kings" in *his Ramayana*. He has in one shloka admirably summarised the salient features of these kings.

शैशवे ऽभ्यस्त विद्यानां यौवने विषयैषिणां
वार्धके मुनि वृत्तीनां योगेनान्ते तनुत्यजाम्

Raghuvansa I.

"In their boyhood they diligently studied and received education. In manhood they ruled well and cared for their worldly prosperity. In their old age they led the life of ascetics, (life of service to humanity at large) and ended their glorious career after a life of *Yogees* by becoming one with the Universal Spirit." Indeed the names of the kings of the type of Dileepa, Dhasaratha and Rama are names to conjure with and so are those of Valmiki and Kalidas, the two great Indian poets who have rendered their lives more illustrious and more worthy of imitation by their splendid poems—but for their laudable efforts these names would have been lost in the haziness of antiquity.

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THE LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand M. A.)

(Continued from our last issue.)

Max Muller writes to say, "It is a constant saying among African tribes that formerly heaven was nearer to men than it is now; that the highest God, Creator himself, gave formerly lessons of wisdom to human beings, but that afterwards he withdrew from them and dwells now far from them in Heaven."(92)

Prof. J. Aveny, says, "The legend of the Singphos (an aboriginal tribe of India), to which we have already alluded is that they were originally created, and established on plateau called Majai—Singra—Bhumi, situated at the distance of two month's journey from Sadiyu..... .....during their sojourn they were immortal and held celestial intercourse with the planets and all heavenly intelligences....."(93)

Regarding the Babylonian conception of the Golden Age, Alfred Jeremias states as follows: "The age of perfection lies at the beginning. Just as pure knowledge, revealed by the Godhead, lies at the beginning, so that it is the task of science to discover the original truth by observation of the book of Revelation written down in the stars and obtain freedom from the errors which have crept in through human guilt, so also the age of pure happiness lies at the beginning.(94) In Egyptian records of the 14th century B. C. (Turin Papyrus of Kings) reference is made to two dynasties of Gods which peopled earth before human beings and to "the counsels of them of old, who listened to Gods."

The Edenic age of the Bible and the Kuran, the Ahoi of Homer, 'who passed their days like the Gods in Universal peace and plenty,' the passages in Ovid, the

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(92) The Hibbert Lectures, p. 175.

(93) Journal of Translations of the Victoria Institute, Vol. XI, p. 109

(94) The Encylopedia of Religion and Ethics, V. 187.

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spiritually produced creatures of the *Pahalavi Bundami Shu*—all these and many others are fragmentary reminiscences of the Golden Age of the past.

References to this age are also found in the Vishnu, Padama, Brahmavarta, Bhagwat and other Puranas. The Mahabharata says, "Oh best of the Bhara'a race ! In the Kreta age, everything was free from deceit and guile, avarice, covetousness. Virtue like a bull was among men with four legs complete."(95)

Not only does the Evolution Theory clash with this general and widespread tradition, for which the Evolution is not able to offer any explanation, but it also breaks down when it is applied to language, religion and other faculties of man.

Language has been considered by great linguists as a barrier between man and beast. Prof. Max Muller states : "Now, howevermuch the frontiers of the animal kingdom have been pushed forward, so that at one time the line of demarcation between animal and man seemed to depend on mere fold in the brain, there is one barrier which no one has yet ventured to touch—the barrier of language."(96).

In support of the above Prof. Max Muller quotes from Locke who writes : "This I may be positive in, that the power of abstracting is not at all in brutes and that the having of general ideas is that which puts a perfect distinction between man and brutes. For it is evident, we observe no footsteps in these of making use of general signs for Universal ideas, from which we have reason to imagine that they have not the faculty of abstracting or making general ideas, since they have no use of words or any other general signs."(97).

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(95) Vana Parva, Chapter CXC, quoted in the Vedic Magazine V l. VI, p. 640.

(96) The Science of Language, Vol. I, p. 13.

(97) Ibid, p. 14.

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Not only has language been represented as the barrier between man and brute, but it has been held as the one side of the coin whose second side is thought.

"Without language," says Schelliny, "it is impossible to conceive philosophical, nay even any human consciousness.(98).....Herder, Von Humboldt Hegel, Hamilton and many others pay allegiance to this view. Prof. Max Muller holds that "we never meet with articulate sounds except as wedded to determinate ideas, nor do we ever, I believe, meet with determinate ideas except as bodied forth in articulate sounds. I therefore declare my conviction, as explicitly as possible, that thought in the sense of reasoning is not possible without language."(99).

Now whence this origin of language? From time to time various theories have been proposed. First is the theory of convention. This is the theory of Locke and has the strong support of Adam Smith. According to it "man must have lived for a time in a state of mutism, his only means of communication consisting in gestures of the body and in the changes of countenance, till at last, when ideas multiplied that could no longer be pointed at with the fingers, they found it necessary to invent artificial signs of which the meaning was fixed by mutual agreement." (100).

This is as good a theory as that of social compact. Those who believe in this theory, in the first place, transfer their own thoughts to the primitive man who according to them could not have possessed such a developed mind as they do. Secondly the theory fails to explain

(98) The Science of Language, Vol. II, p. 72.

(99) Ibid, Vol. II, p. 62.

(100) Dugald Stewart's works, Vol. III, p. 27, quoted by Muller in the Science of Language.

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how these men came to an agreement and in what way they held the discussion to decide the merits of each word.

Another objection to the convention theory is that it has no historical basis. Prof. Potts writes : "If we consider that whatever view we take of the origin and growth of language, nothing new has ever been added to the substance of language that all its changes have been changes of form, that no root or radical has ever been invented by later generations, as little as one single element has ever been added to the material world in which we live; if we bear in mind that in one sense, in a very just sense, we may be said to handle the very words which issued from the mouth of man when he gave names to all cattles and to the fowls of the air and every beast of the field, we shall perceive I believe that the Science of Language has claims on our attention, such as few sciences can rival or excel." (101)

Another theory which is put forward by some of the Evolutionists is Onomatopoetic Theory. 'One of the first steps in the making of the spoken words was taken by human beings when they imitated the calls or other sounds produced by living things, and tacitly agreed to recognize the imitation as a symbol of making it.....After a time words which were at first simply imitations and which referred only to the things that made these sounds, came to refer to certain qualities of the things imitated, so that the naming of the other than natural objects, such as qualities, began, leading ultimately to the use of words for qualities to many and different objects in the way of abstractions." (102)

This theory is also not at all supported by any existing tongue. The number of words formed on this

(101) Pott Etym. Forsch II, 230.

(102) The Doctrine of Evolution by Crampton, p. 221.

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basis is very small and they are more or less sterile—very few derivations being formed from them. Prof. Max Muller writes: in connection with this theory "The absurdity of this theory is obvious. The English word 'horse' is derived from the Latin 'equos,' Persian 'Asp,' Sanskrit 'Asva.' What similiarity is there between these words and the noise which the animal makes? How again were the abstract ideas of 'thinking,' 'doing' and others put into words. With the exception of a few Onomatopoetic words *which are not the tools but the playings of language*, nearly all the words of a language may be reduced to roots which have no similarity of sound with the objects denoted by them. The Sanskrit 'Asva' for example singnifies 'swift,' that being the general quality detected by man in the animal to which he gave the name." (103)

One more theory to explain the origin of language is the Interjectional Theory. Regarding this, Prof. Max Muller states, "Our answer to this theory is the same as that which we gave to the 'Bow—Vow' theory. There are no doubt in every language interjections, and some of them may become 'traditional,' and enter into the composition of words. But these interjections are only *the outskirts of real language*. Language begins where interjections end." (104)

Prof. Max Muller himself reduces the material of language to some 400 to 1000 roots. These, according to him "may be called phonetic types." The learned professor adds, "And whatever explanation the Psychologist or the metaphysician may produce, to the student of language these roots are simply ultimate facts. We might say with Plato, that they exist by nature, though with

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(103) Quoted by Pt. Vishnu Lal—A Handbook of the Arya Samaj, p. 24.

(104) The Science of Language, Vol. I, P. 507.

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Plato we should have to add that when we say by nature, we mean by the hand of God." (105)

Thus we conclude that language is a gift of God bestowed upon man in the beginning of creation. Were it not so, were it a human invention, we would find men inventing language even now. But all experiments hitherto performed to see if man can learn the use of language without being provided with one ready-made, have failed. The experiments are said to have been performed by Psammetichus of Egypt, the Swabian Emperor Frederic II, James IV of Scotland and Akbar the Great of India. The last is said to have shut up thirty children before they could speak and put gaurds over them, so that nurses might not teach them their language. This he did in order to find out what language they would speak, since he was resolved to follow the laws and customs of the country whose language was spoken by them. At twelve years of age the children were brought before the Emperor and a great assembly of linguists. "Every one was astonished to find that they did not speak any language at all."(106)

The results of the above experiments lend support to the following arguments of Swami Dayanand in favour of revelation. "If a child be brought up in a solitary place or in company of ignorant persons or beasts, he will become just like them when grown up." (107)

Language is not a human invention but a gift of the Great Father bestowed upon His children. Was there originally one language or no? That is an interesting question. Prof. Max Muller writes "..... can we reconcile with these three distinct forms, the radical, the termina-

(105) The Science of Language, Vol. I, P. 528.

(106) Transactions of the Victoria Institute, Vol. XV, P. 336.

(107) The Satyarath Prakash, P. 213. (Hindi 9th edition) Master Durga Prashad's Translation.

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tional and the inflectional, the admission of one common origin of human speech ? I answer decidedly, Yes."(108) And again he writes " If you wish to assert that language had various beginnings, you must prove it impossible that language could have had a common origin." (109)

What was that primitive language ? The scientists have not yet found out that language. Swami Dayanand, on the other hand, believes that the language of the Veda is the primitive language of man. Regarding the genesis of various languages he says. " Owing to differences of place, time, owing to inertia and laziness of man, the one original language in practice has come to be divided into many." (110) The above explanation of the Swami includes the "Law of Least Effort" and other physical laws by the help of which the scientists usually explain the genesis of the languages of the same family. Against the position taken by Swami Dayanand it would be urged that the natural process through which a language has to pass, is from radical through terminational to inflectional, that the genesis of monosyllabic languages from the language of the Veda is not possible. It may be said, in reply, that the development may have followed the opposite process, that "phonetic decay or the Law of Least Effort is constantly working in favour of monosyllabism, that many Tibetan words, at present monosyllabic, were formerly polysyllabic and that the polysallabic of the roots of the Bantu family is well-known (111) and that the languages of savages which are "degraded and decaying *fragments of the* nobler formations."(112) In support of Dayanand's theory the

(108) The Science of Language, Vol. I., 461.

(109) Ibid, P. 466.

(110) The Upadesha Manjri, p. 139 (Lecture on History).

(111) The Journal of the Transactions of the Victoria Institute. Vol. XV p. 352.

(112) The Chips from a German Workshop p. 225.

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following suggestive remarks on the language of the Veda may be profitably quoted here :—

"A study, however superficial, of the Veda, will not fail to impress upon our minds not only the simplicity but also the great antiquity of the Veda and its wholly unsectarian, universal character. The language of the Vedas, its purity, simplicity, and universality, the absence of sectarianism and the elucidation of general principles in it, all point to its great age. It is not Sanskrit, as is commonly believed. Sanskrit, the classical language of India and the eldest sister, according to Prof. Max Muller, of Zend, Greek, Latin, etc., is only a daughter of the Vedic tongue. Sanskrit, Zend, Greek, Latin, Gothic, Anglo-Saxon, Icelandic and the other members of the Indo-European group of languages are all connected with that of the Veda in a very remarkable manner. Nay, some scholars even hold that the so-called Dravidian and Semitic groups are also related to the Vedic language. The late Prof. M. Sheshagiri Shastriyar of Madras, a philologist of no mean order and a writer of several original works on philological research, finds a striking relation between the Vedic tongue and Tamil, Hebrew, Arabic, etc.

Not only Sanskrit, Zend, Persian, Greek, Latin and the other members of the so-called Aryan family of languages are closely connected with that of the Veda, but it seems certain that even the so-called Dravidian and Semitic groups differ from one another so much that they are commonly supposed to be quite independent families, and yet the Vedic tongue supplies a connecting link between all these various groups. This shows how old the Veda must be—to what a great antiquity it takes us. What Sanskrit is to the venaculars of Northern India, or Latin is to those of South-west Europe, to a certain degree the Vedic tongue appears to be to the Aryan, Dravidian and Semitic groups—groups so different from one another that till recently they were thought to be not cognate but quite independent."(113)

(113) The Vedic Magazine, Vol. I., No. 8, p. 5—6.

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A glance on the history of religion would show how defective the Evolution theory is. The Evolutionist holds:—

"The natural course would now seem to be that this supersensuous world should develop into the religious world as we know it, that out of a vague animism with ghosts of ancestors, demons and the like, there should develop in due order momentry gods (Augenblicks—Göthev), tribal gods, plytheism and finally a pure monotheism."(114)

Thus Evolution requires that monotheism should be the latest phase of religion. But the facts point exactly to a contradictory state of things. The more ancient a religion is the purer is the conception of the Deity and the more perfect is its monotheism. As days roll on that pure conception is slowly forgotten and corrupt polytheism and fetishism take the place of lofty monotheism.

Speaking of the religions of Africa Prof. Max Müller remarks. "But I maintain that fetishism was a curruption of religion in Africa, as elsewhere, that the negro is capable of higher religious ideas than the worship of stocks and stones....." (115)

Of the Kaffirs of Natal it is affirmed that "They have a tradition of a former worship of 'one God' which has now almost died out." (116)

The legends of Singphos an aboriginal tribe of India is that "during their sojourn there (at Majai-Singa-Bhumi), they were immortal and held celestial intercourse with the planets and all heavenly intelligences following the pure worship of the Supreme Being." (117) It is further stated that of the attributes of the Supreme Being they can give no account at present.

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(114) Darwin and Modern Science, p. 503.

(115) Origin of Religion, p. 108.

(116) The Journal of the Transactions of the Victoria Institute, Vol. XIV, p. 135.

(117) The Journal of the Transactions of the Victoria Institute, Vol. XIV, p. 109.

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As with these savages, so with those of Australia and Polynesia there is a dim conception of a Supreme Being. The name of the Supreme Being is known; sometimes some traditions regarding creation are also current. But the general tendency is to forget the traditions. The result is that the idea has already become dim and is every day becoming more and more so. (118)

On Ancient Egyption belief in one God, Cudworth has observed :—"Having now made it undeniably manifest that the Egyptians had an acknowledgment amongst them of one Supreme, universal and unmade Deity, we shall conclude this whole discourse with the two following observations ; first that the great part of the Egyptian polytheism was really nothing else but the worshipping of one and the same Supreme God, under many different names and notions, as of Hammon, Neith, Isis, Osiris, Serapis, Kneph ; to which may be added Ptha, and those other names in *Jamblicus* of Eicton and Emeph. And that the pagans universally over the whole world did the like, was affirmed also by Apuleius in the fore-cited passage of his .....the whole world worshipped one only Supreme in a multiform manner; under different names for one and the same supreme God might therefore be mistaken by some of the *nottish vulgar* amongst the Pagans, as well as they have been by learned men of later times, for so many distinct unmade and self-existent deities." (119) The same book makes the following remarks regarding the classical gods of Greece.

"Herodotus after giving an account of the origin of the names of the principal Grecian divinities proceeds to tell us, that being at Dadona, he was there assured (apparently by the priests of the far-famed temple of Jupiter) that anciently the Pelasgian ancestors of the Grecian people sacrificed

(118) Journal of the Transactions of the Victoria Institute Vol., XXXII, p. 61.—The following.

(119) The Hindu Mythology.

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and prayed to gods to whom they gave no name or distinguishing appellations; for, he adds they had never heard of any; but they called them gods as the disposers and rulers of all things. It is hence evident that the Pelasgians can have acknowledged but one God; for where many gods are believed distinguishing appellations will and must be given; but the unity of the deity precludes the necessity of names."(120)

It has also been often said that monotheism of earlier Parsi scriptures is more complete than that found in later scriptures. The idea of duality slowly engrafted itself on the earlier monotheism; owing to the forgetting of the real significance of the original writings. (121)

What is true of other countries and nations is true of Bharat and its Aryas. All attempts made to show that there has been an evolution from element worship or polytheism to monotheism in the Veda have broken down. According to Swami Dayanand, the Veda nowhere enjoins the worship of more than one God. The European writers who believe that the different portions of the Veda were composed at different times find the idea of one supreme God even in those parts which they suppose to be the oldest parts. This is very clear from the following quotations.

Commenting on the 17th verse of 54th hymn of Book III of the Rig Veda Griffith remarks, "The meaning, as Prof. Ludwig points out, is that the glory of the gods consists in their recognition as forming a part of the true Supreme and all-embracing divine principle in which as the absolute good, all their individual attributes are absorbed and vanish."(122)

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(120) The Hindu Mythology.

(121) A separate evil spirit of equal power with Ahura Mazdu and always opposed to him, is entirely foreign to Zoroastrian Theology though the existence of such an opinion amongst the ancient Zoroastrians can be gathered from some of the later writings such as Venidad." (Aoug's Essays, p. 30.)

(122) The Vedic Magazine, Vol. V, No. 8, page 74.

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"THE WAR AND AFTER"

1. The greyness falls but Thou art there—
From me Thou canst not hide!
All thick the Crust and everywhere!
It seems there's naught beside!
2. Thy children fight and rush headlong
In dire destruction's way!
'Tis not the righteous but the strong
That seem to win the day!
3. And we with finite eyes all dim
Do quake and wonder too!
For each believes Thy love's for *him*—
For *others* naught must do!
4. And thus they pray "Oh let us slay
"And those in front destroy!
"But *us* protect! *Us* shew the way!
"The foe for *us* decoy!"
5. Yet all are Thine Oh God of Love—
None dearest is to Thee!
Thou art the Father there above
Since all Eternity!
6. The Bright Ones that didst send to teach—
To guide and shew the way—
All spake of Love! Else naught did preach
Save "no" to self to say!
7. For us who wait and sit aside
In fear for those we love,
There's naught to do but watch the tide
And gaze to Thee above!
8. Thou'lt stop the fight when so 'tis good,
And not before—that's sure!
Thy hand is there! Else none that could
Such hosts to death allure!
9. In Thine own time the Light shall shine
And clearly all men call!
For LOVE it is that must entwine
Our hearts as *Brothers* all!

ELIZABETH ARNOLD

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Ancient Indian Chemistry.*

In Chemistry as well as in Surgery of which we spoke last month, the Hindus of Ancient India were far ahead of any other contemporary nation. A study of Dr. Ray's treatise on Hindu Chemistry shows how a great many things which are generally considered to be the discoveries of modern Western Chemists were fully known in Ancient India. It would be wronging the chemical talent of ancient Hindus to expect from them the knowledge of every modern improvement; nevertheless, no modern chemist, however prejudiced, can read an account of Hindu Chemistry without visible signs of respectful wonder and astonishment. Without any further introduction we introduce the reader to several extracts from the great modern Hindu chemist's book.

The Constitution and Properties of Matter.

1. *Prakriti*—The ultimate back ground.

"The manifested world is traced in the Sankhya to an unmanifested ground, Prakriti, which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, ungrounded and uncontrolled, without beginning and without end. But the unity of Prakriti is a mere abstraction; it is in reality an undifferentiated manifold, an indeterminate infinite continum of infinitesimal Reals. These Reals, termed Gunas, may by another abstraction be classed under three heads, (1) Sattva, the Essense which manifests itself in a phenomenon, and which is characterised by this tendency to manifestation, the Essence, in other words, which serves as the medium for the reflection of Intelligence, (2) Rajas, Energy, that which is efficient in a phenomenon, and is characterised by a tendency to do work, or overcome resistance, and (3) Tamas, mass or inertia, which counteracts the tendency of Rajas to do work, and of Sattva to conscious manifestation."

Matter was generally considered to be composed of five elements which are known in Sankhya as Bhutas.

Earth-Substances—Heavy, rough, hard, inert, dense, opaque, exciting the sense of smell.

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* Compiled and adapted from Dr. P. C. Ray's remarkable work "*A History of Hindu Chemistry*".

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Ap-substances—Liquid, viscous, cold, soft slippery, fluid, exciting the sense of taste.

Tejas-substances—Hot, penetrative, subtle, light, dry, clear, rarefied, and luminous.

Vayu-Substances—Light, cold, dry, transparent, rarefied, impingent.

Akasa-Substances—Imponderable (or light), rarefied, elastic, capable of sound (vibrations).

The Atomic Theory.

"Material substances are by Kanáda considered to be primarily atoms; and secondarily, aggregates. He maintains the eternity of atoms; and their existence and aggregation are explained as follows:—

"The mote, which is seen in a sunbeam, is the smallest perceptible quantity. Being a substance and an effect, it must be composed of what is less than itself, and this likewise is a substance and an effect; for the component part of a substance that is magnitude must be an effect. This again must be composed of what is smaller, and that smaller thing is an atom. It is simple and uncomposed; else the series would be no difference of magnitude between a mustard seed and a mountain, a gnat and an elephant each alike containing an infinity of particles. The ultimate atom then is simple.

"The first compound consists of two atoms; for one does not enter into composition; and there is no argument to prove, that more than two must, for incohation, be united. The next consists of three double atoms; for, if only two were conjoined, magnitude would hardly ensue, since it must be produced either by size or number of particles; it cannot be their size and, therefore, it must be their number. Nor is there any reason for assuming the union of four double atoms, since three suffice to originate magnitude The atom then is reckoned to be the sixth part of a mote visible in a sunbeam

"Two earthly atoms, concurring by an unseen peculiar virtue, the creative will of God, or time, or other competent cause, constitute a double atom of earth; and, by concourse of four triple atoms, a tertiary atom is produced; and by concourse of four triple atoms, a quaternary atom; and so on, to a gross, grosser, or grossest mass of earth; thus great earth is produced; and in like manner, great water, from aqueous atoms; great

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light from luminous ; and great air, from aerial. The qualities that belong to the effect are those which appertained to the integrant part, or primary particle as its material cause and conversely, the qualities which belong to the cause are found in the effect."

Rasayana Defined.

Medicines are of two kinds :—The one promotes the strength and vitality of the healthy, the other cures diseases.

Whatever promotes longevity, retentive memory, health, virility, etc., is called Rasayan (derived from *rasa* juice and *ayana* way).

Preparation and use of Alkalies and Alkaline Caustics.

"Alkalies for escharotic use are prepared like other alkalies by straining alkaline solutions as elsewhere explained in detail. They are made of three strengths, namely, weak, moderate and strong. He who wishes to prepare alkalies should in an auspicious day in autumn, fasting and in pure body, select a middle-aged, large-sized, uninjured *ghantapatli* tree with black flowers (*Schrebera swietenioides*) growing on an approved spot on a mountain, and address it with certain *mantras* or incantations as a preliminary ceremony called *adhivasa*. Next day the tree should be cut or killed after reciting the following *mantra* or prayer : 'Oh you great fiery power may not thy strength be lost ! Oh you auspicious tree, stay here and accomplish my work. After accomplishing my work you will go to heaven.' Then the ceremony of *homa*, or burning the sacrificial fire, should be performed with one hundred red flowers. The tree should then be cut to pieces and piled in a place free from wind. Some limestone should be placed on the pile which should be set on fire by stalks of *Sesamum Indicum*. When the fire is extinguished, the ashes of the *ghantapatali* tree and the burnt lime should be kept separate. In the same way some other trees may be burnt, with their roots, branches, leaves and fruits for the preparation of alkalies."

Lixiviation of the Ashes. "Thirty two seers of ashes should be stirred or mixed with six times their quantity of water or cow's urine and the mixture strained through cloth. This should be repeated twenty-one times. The strained fluid should then be boiled slowly in a large pan and agitated with a ladle. When the fluid becomes clear, pungent and soapy to the feel, it should be removed from the fire and strained through cloth,

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The filtrate (This is evidently a mistake. According to the original text it should be "the dregs," *i. e.*, the precipitate) being thrown away, the satrined fluid should be again boiled. From this alkaline solution take three quarters of a seer."

Rendering the Alkali Caustic. "Then take 2 palas each of Bandue nut, burnt limestone, conch shells, and bivalve shells, and heat them in an iron pan till they are of the colour of fire. Then moisten them in the same vessel with the above mentioned three-quarters of a seer of alkaline water and reduce them to powder. This powder should be thrown on sixty four seers of the alkaline water and boiled with constant and careful agitation by the ladle. Care should be taken that the solution is neither too thick nor too thin."

How to Store up the Akali. "When reduced to proper consistence, the solution should be removed from the fire and poured into an iron jar. The opening or mouth of the jar should be covered, and should be kept in a secluded place. The preparation is called *Madhyama kshara* or weak alkaline solution. The strong alkaline caustic is prepared by boiling the weak solution with two tolabs each in fine powder of such of the undermentioned ingredients as are available, namely :—

Danti,	Baliospermun montanum.
Dravanti	Salvinia cucullata.
Chitraks	Plumbago zeylanica.
Langaliki	Gloriosa superba.
Putika	Guilandina bonducell.
Kanaka	Salvinia cucullata.
Kshiri	Cleome felina.
Vacha	Acorus calamus.

" Aconite root, carbonate of soda, asafœtida, black salt and corals.

"This solution is used for brining to a head or opening abscesses. These three varieties of alkalies should be used according to the state of the disease. In weak persons, the alkaline water without the addition of other caustic ingredients, should be applied to strengthen the parts."

Characteristics of the Good and the Bad Alkali.

On this subject there are the following verses :—

"Good alkaline caustics should be neither too strong nor too weak. They should be white in colour, smooth and soapy to the touch, should

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not spread beyond where they are applied, and act rapidly and successfully. There are eight good properties of caustics. Their bad qualities consist in their being too weak or cool, too strong or hot, too slippery and spreading, too thick or too under-boiled, or they may be deficient in ingredients."

Why the Acid Neutralises the Alkali—"If you question, my son ! how is it that the application of the pungent acid of *kanjika* relieves the burning of the fire-like hot alkaline caustic, then hear the following explanation from me. Alkalies possess all the tastes except that of the acid. The acrid taste prevails in it and the saline one to a less degree. The sharp saline taste when mixed with acid becomes very mild, and gives up its sharp quality. From this modification of the saline taste, the pain of caustics is relieved, just as fire is extinguished by the water."

Mild and caustic Alkalies—"It will be noticed that there is distinct mention of "mild" and "caustic" alkalies in the body of the text. The process of lixiviating the ashes and rendering the lye caustic by the addition of lime leaves very little to improve upon, and appears almost scientific compared to the crude method to which M. Berthelot pays a high tribute."

The three alkalies are : carbonate of potash, carbonate of soda (trona or natron) and borax.

Mercury.

In the Hindu Materia Medica the mineral kingdom is broadly divided into the Rasas and the Uparasas (inferior Rasas), the Ratnas (gems) and the Lohas (metals). Mercury which is sometimes called the only Rasa is the best known of its kind. It has got many mythological stories centring round its name. The internal use of killed mercury is perhaps the earliest of all other metals.

Purification of Mercury—" There are three natural impurities in quicksilver, *visha* (poison), *vanhi* (fire) and *mala* (dirt, dregs) and two artificial, due to its being alloyed up with lead and tin. Mercury is rendered free of all impurities by several processes of purification including that of distillation. Purified mercury is to be preserved in the hollow of a horn or tooth or bamboo.

Killing of Mercury—Mercury can be *killed* by aid of Sulphur about which it is said that there is no such elephant of a metal which can not be killed by the lion of a Sulphur. Furtheron we have got some purely vegetable *recipes* for killing mercury.

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Tests for killed Mercury—"Killed mercury is that which is devoid of (metallic) lustre, not so ponderous, white,* destroyer of metals, divested of fluidity and non volatile when stirred over a fire"

Another writer says:—

When the substance, being heated over a fire of paddy husks, does not further decrease in weight, it should be considered as reduced to calx.

(Sal ammoniac.)

"Navasara (sal ammoniac) is begot of the decomposition of the shoots of bamboos and of the wood of *vareya arboria*; it is an alkali, its another name is *chulikalavana* (lit. salt deposited in the earth), it is produced during the burning of the brick .....it kills mercury, liquefies iron, is a stomachic, an absorbent of the spleen, and aids digestion after much eating."

(It is of interest to note that 'Royle, who wrote in 1837, regrets that "no Hindu work on this subject (chemistry) has been yet translated" and is bold enough to predict that "Salammoniac must have been familiar to the Hindus, ever since they have burnt bricks, as they now do, with the manure of animals as some may usually be found crystallized at the unburnt extremity of the kiln" —Antiquity of Hindu Medicine) Royle's surmises have proved to be literally correct.

Alum.

Dutt speaking of alum states: "it is not mentioned by Susruta, in his list of metallics, but later writers give its synoms and uses." This is evidently incorrect. Alum, with green vitriol, is distinctly referred to in the Susruta.

"Alum ashes, so called, are of rare occurrence in peninsular India, and, so far as is known, the only considerable native manufacture is situated in Rajputana; but as will be gathered from what follows, the tertiary rocks of the extra peninsular regions often contain such shales.

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* The author previously has red, black, white and even yellow ash (calx) of mercury; it is not clear why he should here restrict himself to the white variety only. Chlorine or sulphide of mercury when treated with a metal and heated, kills (*i. e.*, parts with its chlorine or sulphur to) the latter and in that sense it is a destroyer of metals.

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"In two localities lumps of alum occur naturally in sufficient abundance to be a regular article of export.

"Alum is principally used as a mordant in dying, but as a drug its employment is extensive in India."

Sulphur.

"Sulphur is of three kinds; that of the first quality resembles the back of a parrot; that of the second quality is yellow; whereas the white variety is the worst. Another authority says: There are four kinds of sulphur according as it is of white, yellow, red and black colour respectively...the black variety is rare.

"Melted sulphur is poured into the juice of *verbesina calendulacea* and thus purified. A vessel which contains milk has its mouth tied down with a piece of cloth, over which is deposited finely powdered sulphur; the latter again covered with an earthen bowl. Heat is applied from above by burning cow dung cakes. The melted sulphur drops into the milk and is thus purified."

Zinc.

"The process of the extraction of zinc from the ores is so elaborately described in R. R. S. that it may be quoted almost verbatim in any treatise on modern chemistry; it is practically the same as distillation *per descensum*—the flame of bluish tint issuing from the mouth of the crucible indicates the combustion of carbon monoxide so often observed in metallurgic operations."

Extraction of zinc.

"Rub calamine with tumeric, the chebulic myrobalans, resin, the salts, soot, borax and one fourth its weight of *semicarpus* anacardium, and the acid juices. Smear the inside of a tubulated crucible with the above mixture, and dry it in the sun and close its mouth with another inverted over it, and apply heat. When the flame issuing from the molten calamine changes from blue to white, the crucible is caught hold of by means of a pair of tongs and its mouth held downwards and it is thrown on the ground, care being taken not to break its tubulure. The essence possessing the lustre of tin which is dropped is collected for use.

"Calamine is to be powdered with lac, treacle, white mustard, the myrobalans, natron and borax and the mixture boiled with milk and clarified butter and made into balls. These are to be enclosed in a crucible and strongly heated. The contents are then poured on a slab of

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stone. The essence of calamine of the beautiful appearance of tin (thus obtained) is to be used.

"Or a vessel filled with water is to be placed inside a koshthi apparatus and a perforated cup or saucer placed over it; a crucible charged as above is to be fixed in an inverted position over the saucer and strongly heated by means of the fire of jujube (zizyphus injuba) charcoal; the essence which drops into the water should be applied (in medicine.)

"This essence is to be mixed with orpiment and thrown over an earthen dish and rubbed with an iron rod till it is reduced to ashes."

Silver.

"Silver melted with lead and borax undergoes purification. Arrange on an earthen dish a mixture of lime and ashes in a circular row and place in it silver with its equal weight of lead. Now roast it over fire until the lead is consumed. Silver thus purified is to be used for medicinal purposes.*

"Silver-leaf is to be rubbed with mercury and the juice of artocarpus lakoocha and is to be embedded in sulphur and heated in a covered crucible over a sand bath; when cold, the mass is once more rubbed with orpiment and acids and roasted 12 times. By this process, the silver is reduced to ashes."

Iron.

There are three kinds of iron namely *mundam* (wrought iron), *tikshnam* and *kantam*; *mundam* again is of 3 varities *viz*; *mridu kantham* and *kadaram*.

That which easily melts, does not break and is glossy and *mridu*; that which expands with difficulty when struck with a hammer is known as *kantham*, that which breaks when struck with a hammer and has a black fracture is *kadaram*.

Tikshnam (properly cast iron, steel). There are 6 varieties of it. One variety is rough and free from hair-like lines and has a quicksilver-like fracture and breaks when bent. Another variety breaks with difficulty and presents a sharp edge.

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* *Cf. Rasarnave* : नागने क्षारराजेन दाविते शुद्ध मुच्छिता

"Silver is purified by being melted with lead and the ashes." The process is practically that of cupellation.

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Kantam. There are 5 varieties of it namely, *bhramaka, chumbaka, harshaka, dravaka* and *romakanta.* It possesses one, two, three, four and five faces and often many faces (with which to attract iron) and is of yellow, black and red colour respectively. The variety which makes all kinds of iron move about is called *bhramaka*, that which kisses iron is called *chumbaka*, that which attracts iron is called *karshaka*, that which at once melts the iron is called *dravaka* (lit. a solvent) and the fifth kind is that which, when broken, shoots forth hair-like filaments.

Iron pyrites. [$Fe\ S_2$] is brass-yellow in colour, and its dimorphous form marcasite is pale bronze-yellow ; but there are other pyrite-like minerals which are silvery white, for instance, cobaltite ($Co\ S_2\ Co\ AS_2$), smaltite ($Co\ AS_2$), lollingite ($Fe\ AS_2$ with S) and levcopyrite ($Fe_2\ AS_4$). Iron pyrites roasted in air would give a red residue of Fe_2O_3. But it seems more likely that the "golden-yellow" variety is copper pyrite, which has a deep yellow colour and besides which iron-pyrite when freshly fractured would appear almost silvery in colour In that case the "essence of the appearance of copper" might be the metal itself.

The Hindu Chemists recognised only 6 metals.* They are gold, silver, copper, tin, lead and iron ; *kamsya* and *Pittala* being rtificially made (*i.e.*, alloys). Other metals known to them were regarded either as *Rasas* or *uprasas.* They were acquainted with many of the compounds of these metals. They prepared "the oxide of copper, iron, lead (of which they had both the red oxide and litharge), tin and zinc ; the sulphuret of iron, copper, mercury, antimony and arsenic ; the sulphate of copper, zinc and iron ; and the carbonates of lead and iron."

Colour of Flames.

"Copper yields a blue flame.....that of the tin is pigeon-coloured ; that of the lead is pale-tinted.....that of the iron is tawny...that of the 'peacock' ore (*sasyaka*) is red."

Tests of a Pure Metal.

"A pure metal is that which, when melted in a crucible, does not give off sparks nor bubbles, nor spurts, nor emits any sound, nor shows any lines on the surface, but is trauquil like a gem.†

* This extract being meant primarily for casual readers we have omitted the description of the other metals, their salts, and several other things which could interest only research students who are, therefore, referred to the volumes of Dr. Ray himself.

† Or in modern phraseology shows "signs of tranquil fusion."

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Initiation into Discipleship.

"The instructor must be wise, experienced, well-versed in chemical processes, sober and patient. The pupil should be full of reverence for his teacher, well-behaved, truthful, hard working, obedient, free from pride and conceit and strong in faith.

"Chemical operations are to be performed under the auspices of a ruler, who is God-fearing,.....and whose territory is free from anarchy; and the Laboratory, to be erected in the depth of a forest, should be spacious, furnished with four doors and adorned with portraits."

The above account it must be remembered has a special significance. In almost every country the progress of chemistry can be traced to medicine and belief in the artifiicial gold-making,—the search after *elixir vitae* and the philosopher's stone. In India, however, these ends have played a secondary part in promoting a knowledge of the chemical processes. Hence the origin of astronomy, geometry and anatomy—no less that of alchemy—is to be sought in the exigencies of religious rites.[9]

On the Laboratory.

"The Laboratory is to be erected in a region, which abounds in medicinal herbs and wells.....it is to be furnished with the various apparatus. The *phallus* of mercury is to be placed in the east, furnaces to be arranged in the south-east, instruments in the south-west; washing operations in the west; drying in the north-west The *Koshti* apparatus or the extraction of essences, the water-vessels, a pair of bellows and various other instruments are also to be collected as also the thrashing and pounding mortars, the pestles, sieves of various degrees of fineness, earth for crucibles, charcoal, dried cowdung cakes, retorts made of glass, earth, iron and conch-shells, iron-pans, etc

"Those who are truthful, free from temptations, given to the worship of Devas and Brahmanas, self controlled, used to live upon proper diet and regimen such are to be engaged in performing chemical operations.

"Such herbalists as are not deceitful and are well-versed in the knowledge of the drugs and plants and in the languages of many countries should be employed."

We have reserved for our next issue a large amount of information regarding, Light, Sound, the metallurgic skill of the Hindus, Chemistry of Digestion, preparation of mineral acids and several other important subjects.

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9. Cf. the opening remarks of the late Dr. Thebaut on the Sulvasutras:—It is well known that not only Indian life with its social and political institutions has been at all times under the mighty sway of religion but that we are also lead back to religion and worship when we try to account for the origin of research in those departments of knowledge which the Indians have cultivated with such remarkable success. At first sight, few traces of this origin may be visible in the Sastras of the later times, but looking closer we may always discern the connecting thread. Journ. As. Soc. (1875), Vol. XLIV Part 1 p. 227.

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VIEWS AND REVIEWS.

Some Recent Literature on Ancient Vedic Religion and Polity.

(*By Professor Indra, Vedalankar*).

Vedopdesha.—1st part. By Prof. Raja Ram Shastri. Price 0-10-0.

In this booklet Pandit Raja Ram has given the translation and exposition of a few Veda Mantras on God and His attributes. Some parts of the Upanishads and other scriptures have also been quoted with translation to support the Vedic principles. The booklet is very serviceable for those who want to have an idea of the Vedic conception of God.

Nana Darshana Sangrah.—By Prof. Raja Ram, Shastri.

In this *sangrah* the author has given an outline of nine systems of ancient Indian philosophy. Of these nine, three are termed Nastik, and six Astiks. Charnaka Darshana is decidedly a Nastika Darshana but as to Bauddha Darshana being a Nastika system there is not such unanimity of opinion. Some persons may object to professor Shastri's classification on that point. Buddha was not an Atheist they will say. The worst that can be said of Buddha is that he was an agnostic. But to call him an atheist is a libel. But we think, Pandit Shastri's classification can be defended on two grounds. The first ground is custom. Writers of mediæval India class the Bauddha Darshana with the Nastika Darshana. The second ground may be that the word Nastika does not precisely convey that idea, which is conveyed by the word atheist. A Nastika is not necessarily a man who does not believe in God, but also a man who is sceptic about God and the

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Vedas. Buddha might not even have been a sceptic because he did not found the Buddhistic philosophy. He did not bother his head about the subtlities of deep metaphysics. His was the most practical head among the long list of the founders of faiths. Buddha philosophy is a product of much later times. Buddha is not directly responsible for it. And that philosophy is not only sceptic but is positively atheistic.

The summary of every system is given separately, without any attempt to establish a chain of connection. This diminishes the value of the book for a scholar, but as it is meant for general public it may be excused. The summary system is never very interesting, and Pandit Raja Ram has tried to make it as tedious as possible. But in a philosophic work what in wanted is not the interest of the reader but the interest of the subject, and that has been faithfully preserved by the author.

Vedon ka Anaditiva.—(In Hindi) By Prof. Govardhan, B. A., late of the Gurukula, Hardwar.

This is a very convincing essay on the difficult but important subject of Vedic Revelation. Last year, it was read before the large audience gathered on the occasion of the Saraswati Summalana. The Sahitya Parished has done well to publish it for the benefit of the public. The arguments that have been used are mostly scientific. The conclusion is a little startling for those not believing in the Vedic Revelation, but this every one who goes through it will have to say that the chain of argument is well knit, and compels thought. The language of the essay is a little artificial and heavy. The writer had coined some new words that may not be acceptable to Hindi scholars. There are a few glaring misprints, which we hope, will be removed in the next edition.

Life in ancient India.—By Mr. Shrinivas Iyengar, M. A.

In the words of the writer 'This is the first of a series of monographs on the History of the Indian people, in

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which an attempt will be made to reconstruct the life of the people of India, age by age from Indian literature, epigraphical records, and records of foreign travellers." In this first little volume, an attempt has been made to present a sketch of the life as it was led by the Indians of the Vedic period. The book is full of much that is conjectural and uncertain and there is nothing new. Even the facts presented here are not dealt with in a new way. By references to the Vedamantras and Brahmanas a picture of the Vedic time has been put up, that is both ridiculous and unauthentic. The author is a faithful disciple of the Western orientalists and something more. He has a brain that is inventive and he possesses the mythopic faculty in a marvellous degee. Those who have read the books written by western scholars on Ancient India, need not waste any time in reading this book but those who want to enjoy a couple of hours in studying unfounded fables that are called history, may order a copy from Mess. Shrinivas Varadachari and Company, Madras, the publishers of the book.

Constitutional Theory of Hindu Law.—Mr. O. K. Trivedi has laid the lovers of India under great obligation by bringing out this charming little volume on the Constitutional Theory of Hindu Law. The book is a real contribution to ancient Indian History.

There is a brief but nice introduction in which the author has clearly stated the object and scope of the book, which is undoubtedly one of the best of its kind. The classification is scientific and the style easy and clear. We copy here the headings of the chapters to give the reader a fair idea of the subject matter of the book.

(1) The King and the Law. (2) The Law and its Sources. (3) Kingship. (4) The Administrative Organization. (5) The Public Exchequer. (6) The Extent and Character of the King's Authority. (7) Administration of Justice : General (8) Judicature. (9) The King and the People.

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The book ought to be on the shelf of all those who are in any way interested in India.

Christianity in India.

Transformed Hinduism. (*In Two volumes*) *By* E. *P. Berg.*

The conversion of India.—By the same author.

The Christian missionary has travelled all over the world, but nowhere has he found so hard an enemy as in India. Here his artifices have failed him. In these three volumes the author has tried to investigate the whole question in scientific spirit. In the first book, he has given a sketch of ancient Indian thought in a very systematic and sympathetic way. Beginning with the Rigveda, he has travelled over the vast Indian lore with rapidity but with sympathy begotten of a complete grasp of the subject and has made an attempt to write the history of religious decay in India. Treatment of the whole subject is very clear There is no beating about the bush. The current of Indian thought flows gently and rapidly through the thick mass of the Tantric or Pauranic shrubs, which have hidden so many a bright gems of the best quality under their dense darkness. The author has succeeded in following down the current upto the present time. We do not agree with all the views expressed in the book, but cannot but admire the sympathetic attitude, of the author towards our religious thought. He has made many gross mistakes in stating the present-day position of Hindu thought, but we are certain that it is only owing to the scantiness of the material on which he had to build up his theory.

The conversion of India is more important production from every point of view. It explicitly puts forth the opinions of the author, which were but indistinctly visible in the other book. The book deals with the problem of Christianity in India. In the author's opinion, the gospel of Christ should be interpreted in a new way, if it is to be spread over Indian soil. The present day Christianity

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with its, superstitions and myths cannot win over the Indian people to its side because there the present Hinduism is more than its match so, if Christianity is to be propagated through the length and breadth of India, it must be made more simple and more reasonable. This, in our opinion, is the purport of the whole volume. In the main we quite agree with the author. But then we cannot understand where is the need of introducing a new element—of bringing a new faith—from distant lands to India, because all that the author proposes to incorporate in Christianity, is already existant in the pure religion of the Vedas, to which he also refers in a very enthusiastic tone. The proposal in itself is a clear proof of the superiority of the Indian religious thought over the religions of Europe, because a faith that is almost universally held by Europe requires to be improved and amended in the light of the Vedas before it can be made acceptable to India.

The questions raised in the book must be pondered over by those who are interested in the religious evolution of India.

The author relates his interviews with Hindu gentlemen who wanted to see Christianity spreading all over India. Why should there be any such Hindus? What is the cause of this dissatisfaction with the present conditions. There is certainly something rotten in the state of Denmark. Has India nothing to offer to such dissatisfied souls? Such are the questions that rush through the mind of a reader of this book.

We have praised the impartial tone of the author, but we must confess that at places it is only partially so, especially when the writer comes to deal with the question of the political salvation of India, he is as a rule carried away by the sentiments dear to him as an Englishman, in opposition to his sympathetic attitude as a missionary. In this connection there are some wrong statements also, which our space does not allow us to comment upon. It seems that he is more well-informed about the ancient history of India than about its present condition. He will not find many Europeans residing in India to agree with him, when he says that 'the high hopes entertained in India some years ago for the party of reform, which sought to bring the Hindus back to the primitive faith of the Vedas, have not been realised.' The Arya Samaj, to which the author most probably refers in the above quotation was never more hopeful of its success than at the present time.

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The Gurukula Samachar.

(*By Prof. Seva Ram*).

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Our Yatras.

'To-morrow is a holiday. Yes, Let us go somewhere' so proposed Prof. Indra. 'We shall do a good twenty miles and sleep wherever we can—at any village in our way and come back on the morrow.' As for the bedding at night why, a blanket and *Asan* would suffice. So some take a blanket and *Asan* and others a blanket only. One doubles his blanket over his shoulders. Another folds up his in the striped *Asan* binds it up into bundle and carries it under his armpit. Another still prefers carrying it hanging like a Satchel. Each Brahmachary, of course, takes up his 'Dandam' and so off they march the dozen and a half talking and laughing and discussing plans and making merry all the way. Out of the College quarters, past the School Ashram and Karyala, crossing by the Nandlal Road see them going near Ghaziwalla and take the road to Shampur. On the broad open see them grouping in fives and sixes and on the narrow 'Pagdandi' see, them march in a line, feet and head bare, the 'Dandam' in hand and the bedding on head, shoulder, back or somehow disposed of in a manner good, bad or indifferent. The Shampur Pathshala is reached.

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A slight halt there. 'Shall we go to Lal Dhang.' No we have seen that often let us take a new route.' 'There is Nangel some fourteen miles off if you care to do it, it is by the Ganges Bank all the way and so it will be rather nice for you.' Yes, to Nangel they do the merry group. Thus have we our walking tours, introduced this season by Prof. Indra. Every fortnight a pleasant excursion somewhere or other. I was not with them to Nangel so I cannot tell you any more about that. But about the next trip—the trip to Rishikesh—I can tell you something. Just listen.

Off to Rishikesh.

This time we leave by the big entrance gate. It is to be a longer trip. Beds, Laths barefooted Brahmacharis the same as in the last trip. The quaint company starts. We shall take a short cut through the overgrown bushes. Over the beaten track twist head—high reed and rush, greeting many a tree in romantic pose, we come to the Ganges bed. The current going past the Gurukula is dry this winter. So on we skip over the boulders and reach the sandy patch yonder. Once through yielding sand we have gained the green patch. Crossing that we come near another current of the Ganges. This one is not dry and not yet bridged either. Up go the Dhotis bare legs and bare feet, beddings on head, we wade through the crystal sparkling, beautifully cold water and resume our march. Thus we cross the Ganges over the bridges where any have been built and wade where none are yet to be seen and reach Kankhal at last with Dhotis half wet and half dry. Once on the other side of the Ganges we wring the wet portion of our Dhotis and continue over the metalled road and further. The crude old pavement to the Kankhal chouk and thence to Mayapur Batika. 'Shall we foot it right upto Rishikesh? 'Yes, but it will be hard to get further to Lakshman Jhula and see the superb river scenery and mountain sights. So let us take the train upto Rishikesh Road and thence foot the eight miles

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to Rishikesh. So into the train we get; and out of it again at the Rishikesh Road. Now we have eight miles to do to get to Rishikesh before it is night. So march we on, the legs in constant tread, the eyes feasting on the greenery around, the ears attentive to engaging talk and tongues of course getting their turn, now in a happy joke and now in merry outburst of laughter. Thus we move through ruts and fresh-laid earth, through pricking pebbles and smooth beaten hardened patches.

At the bridge we make a short halt, wash hands and face, munch pukwans sweet and saltish, wash our mouths take a handful or two of water and resume our march. Prof. Indra adopts the old old method of relating a long long story to make all forget the weary way. The legs move automatically, all ears attend the thread of the story, one tongue, Prof. Indra's, has to do the major part of the talking, with just a remark or two slipped in to relieve the monotony. Right upto Rishikesh prolongs the Prof. ji's story. The distance is done. We have but to go to Kali Kambliwalla Nath's who fortunately met us on the way and extended a welcome invitation. So we pass the night at the Nath's, avail ourselves of his hospitability. That night the Nath's Kothi witnesses the Havan of the Gurukulites, rings with their sacred chant, hears the 'Sahna Vavatu' at meals and the sleeping song at night. Out stretch the weary limbs at full length, on the Dari provided by the hospitable host sleep the whole party. All are up at 4-30. By six the morning Havan is over. It is drizzling still and sometimes there is a brisk shower too, we must make one more demand upon the resources of our rich host. We haven't the umbrellas. He sends us a dozen or so from his ample stock and we start for Lakshman Jhula. We are now in the midst of Nature's palaces. Heights tower on heights, green tree-clad mountains on way side, the river breaking into foam at the fall there, lying broad serene and still a few yards, yonder clouds above drizzling gently, berry plants on either side of you, quaint

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huts of the crudest kind ; with long, haired, naked Sadhus searching for eternity or banking on human credulity and pious superstition—altogether the scene is impressive, grand, majestic, sublime. From a broad forest you come over a sparkling stream, go by the river bank dotted with thatched huts at respectable distance one from the other, then pursue the winding path up the heights. At times you are caught between heights on either side, a nature's palace of green trees and leafy roof and hardly a glimpse of the sky here and there. At another the river leaps into sight and the river below and tree-clad mountains above make a charming variety. As you descend to Lakshman Jhula you see many a stream of water leaping over a projecting stone, dancing in sparkling spray at another place and rushing madly at a third to join the blue depths of the river below. Thus you come to the Lakshman Jhula—the suspension bridge—bridging the two heights, below which runs the river deep and still, observing a becoming solemnity. Sure the spot was made for quiet contemplation, for spiritual meditation, for satisfying the souls yearning for the great quest of the Infinite. But what do we see now. Except for a place or two like the Kailas Parbat Pathshala bearing a superb statue of Shri Shankar and perhaps a few sincere students into nature's mystries, the situation has been monopolized by muscular men of lowest mental and moral fibre who live on public charity and give nothing, it so appears, in return. With a few we talked. We found them lacking in the ordinary requirements of desent discourse. So by the side of the good the bad has fixed itself parasitically and feeds on pious superstition and widespread ignorance. Enough of this, we return, saddened and gladdened, glad because the scene is so superb. Sorry for the sham and fraud that has infested the place and like weeds bids the real seekers after the infinite. Back from Lakshman Jhula, we come to our host's, take a hasty meal, pack and walk again eight miles to the Rishi-

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kesh Road Station, catch the train and come to Hardwar. It is evening now and once more walking upto Kankhal and then over the broad and varied bed of the Ganges, over bridges and through cool currents we walk and wade and reach our Kula once more having done thirty-two miles of walking altogether. Thus are the Brahmacharis hardened and taught to be prepared to rough it when necessary for their preaching purposes.

The Gurukula and the Phoenix School Boys.

Sometime back a misleading paragraph appeared in the editorial columns of our esteemed contemporary "The Tribune" of Lahore in which there was a suggestion that the relations between Mr. Gandhi and the Gurukula were not what they were represented to be.

Just as we were going to write to the editor with a view to remove the possible misinterpretation the following letter of Mr. Andrews, which speaks for itself appeared in that very paper.

Mr. Gandhi's sons at the Gurukula.

SIR,

May I correct a false impression that might possibly have been obtained from a paragraph in your issue of to-day? Mr. Gandhi placed his own sons and the Phoenix boys entirely in my own hands. He was quite willing that they should be sent to the Gurukula, Kangri Bolpur, as I should decide; he mentioned both places by name, but he expressed a wish that if possible they should be at Bolpur as he desired them to be under my special care While I have been at Hospital, through my dear friend Mahatmaji's great kindness they have been the guests of Gurukula. They have written to me the happiest letters from there speaking of the love with which they have been welcomed. But now that the new term at Bolpur has commenced I have sent them to be there permanently and I hope, as soon as the Doctor will allow me, to rejoin them. I cannot be too grateful for the generous kindness to me in this matter of the Gurukula authorities in my hour of need.

C. F. ANDREWS.

Delhi.

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